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# YAJNAVALKYA'S SMRITI

WITH THE COMMENTARY OF VIJNANEŚVARA

CALLED

# THE MITAKṢARA

AND

THE GLOSS OF BÂLAMBHAṬṬA

Vol 5

## PART I

THE SOURCES OF HINDU LAW AND DUTIES OF A STUDENT

TRANSLATED BY

ŚRIŚA CHANDRA VASU

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THE PÂNINÎ OFFICE, BHUVANEŚWARI ÂSRAMA, BAHADURGANJ

Allahabad

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1909

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THE

# SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

Vol II

Vol. II Part 2

EDITED BY

MAJOR B. D. BASU, I.M.S.

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# INTRODUCTION.

Next to Manu's Institutes of Sacred Law, the Smṛiti of Yâjñavalkya is the most important. It contains 1010 slokas or stanzas; and is divided into three Adhyâyas or books, namely Âchâra or eclesiastical and moral code: Vyavahâra or the civil law and Prâyaśchitta (Penance) or the penal code. Each part or Adhyâya contains the following number of stanzas:—

| | | |
|---|---|---|
| The Âchâra | ... | 368 stanzas. |
| The Vyavahâra | ... | 307 ,, |
| The Prâyaśchitta | ... | 335 ,, |

The present number of the Sacred Books of the Hindus contains the first fifty verses of the Âchâra portion. The whole of Âchâra is divided into 13 chapters thus:—

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| ,, | XI | Worship of Ganeśa ... | 271—294 | ,, |
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There are several well-known commentaries on Yâjñavalkya's Institutes: such as by Aparârka, by Viśvarûpa, and by Vijñâneśvara. But the commentary of Vijñaneśvara has superseded the other two and under the name of the Mitâkṣarâ it is universally accepted as authoritative by the Hindus of these Provinces. The full name of the commentary of Vijñâneśvara is Riju-mitâkṣarâ or the Easy and Concise. But the name Mitâkṣarâ has become so well-known that it is too late now to revert to the name given to it by the commentator himself. Even by Sanskrit authors the book is quoted, for brevity's sake, as the Mitâkṣarâ.

The gloss of Bâlambhaṭṭa is a comparatively recent one. It is rather encyclopedic in its scope and a sample of it I have given in this part. The book professes to have been composed by a learned lady: but Babu Govinda Dâsa of Benares, the learned editor of the *Editio Princeps* of Bâlambhaṭṭi states that the real author of it was the husband of this lady.

The author Vaidyanâtha Paiyaguṇḍa lived in the eighteenth century, and as he lived in Benares, there is every reason to believe in the truth of this Benares tradition.

The whole of Yâjñavalkya's Institutes was translated by Mr. Mandlik into English in 1880 A. D. leaving, of course, the commentary and the gloss. I am much indebted to that translation in my rendering of the verses of Yâjñavalkya.

In translating the commentary of Vijñaneśvara (*i. e.*, the Mitâkṣarâ) I have tried to be as literal as was consistent with readable presentation of the original. In the gloss of Bâlambhaṭṭa however, the translation is mostly free: and in several cases it is even an abridgment of the gloss. Moreover I have not translated the whole of it, but only such extracts as I thought would be interesting to general readers. The gloss of Bâlambhaṭṭa is a storehouse of information, proceeding on the same lines as the Viramitrodaya. I have given also comparative extracts from the Gṛihya-Sûtras to show the nature of those treatises; and to give concrete notions of these books to ordinary readers so that they might not remain as mere names. The translations of these books in Max Müller's series of the Sacred Books of the East have, of course, been of great help to me. I have given the exact translations of these as they appeared in that series: except in one case where the phrase "the wife addicted to her husband," has been changed to "the wife devoted to her husband."

The two chapters now offered to the public contain the sources of the Hindu Law and the duties of a religious student or a Brahmachârin. Among the sources of the Hindu Law, Yâjñavalkya enumerates the well-known fourteen vidyâs or sciences (according to some eighteen), namely, the four Vedas—the Rik, the Yajus, the Sâman and the Atharvan—the six Vedâṅgas or Appendages to the Vedas—the Phonetics, Liturgy, Grammar, the Lexicon, Astromony and the Prosody—and Logic, the Exegetics, the Purânas and the Dharma-Sâstras or the Institutes of the Sacred Law. All these fourteen subjects are not only sources of Vidyâs or knowledge but of law also. Yâjñavalkya then enumerates the various Institutes of the Sacred Law, such as Manu, Atri, &c. According to him the authoritative Smṛitis are 20 in number as named by him; but according to the commentators this number is raised to 36 or more by enumerating others not mentioned by Yâjñavalkya. Considering the question of the sources of law, from a still different point of view, we arrive at a four-fold division, namely, 1. the Vedas, 2. the Smritis or Dharma Śâstras, 3. the Custom (sadâchâra), 4. Voluntary.

According to this division, the custom holds a third place; and the

general rule of Hindu Law as to the relative authority of these four is that the Vedas or the Revelations are the supreme authority ; next to them are the Smṛitis or the Institutes of the Sacred Law ; and third, the customary Law. The rule of interpretation in case of conflict among these is that the Revelation (the Vedas) would prevail over Tradition (the Smṛiti) and the Tradition over the Custom. There cannot be any valid Custom *opposed* to the Vedas or the Smṛitis.

The modern idea, that prevails in our Courts, is that the customary law is the highest, and the written law (the Vedas and the Smṛitis) of secondary importance. Whether Yâjñavalkya or Vijñâneśvara would have supported such a view I leave the readers to judge.

The Chapter Second is called the Brahmachâri Prakaraṇa. Yâjñavalkya mentions the well-known ten sacraments of the Hindus : but gives no details of the ceremonies. His commentator Vijñâneśvara also does not enter, in his Mitâksarâ, into any detailed exposition of these. But Bâlambhaṭṭa supplies the omission. All these ceremonies are described in copious detail in this gloss. They are certainly of great use to every pious Hindu. All good Hindus, who want to regulate their conduct properly, and wish to see that these ceremonies should be properly performed by their priests, should at least know the general outline of the rituals. The want of this knowledge of the rituals, by the Hindu laity has reacted on their priests also. The priests have become in many cases ignorant : and the ceremonies, the proper performance of which would take hours, are finished purfunctorily within half that time. I have given an almost full description of one ceremony namely the Ṣaṣṭhi Pujâ. That would show what other ceremonies are like. This Saṣṭhi Pujâ is one of the elementary ceremonies yet even this contains more than a score of Vedic Mantras. Even if our priests know how to recite these mantras, ten to one, they do not know their meaning. Unless the yajmâns (the sacrificers) know something of these ceremonies, there is no hope that the priests will be better than what they are now. At the same time yajamâns must not expect to get a better class of priests unless they raise the remuneration of these to respectable figures.

This second chapter (Bâlambhaṭṭa) contains also the famous law of adoption by Baudhâyana. I have given the full Sanskṛit text, its word meaning and translation as made by Dr. Bühler. The word meaning, I hope, would be found useful to those legal practitioners whose knowledge of Sanskṛit is elementary.

As regards the two sacraments—the Puṃsavana (the ceremony to secure the birth of a male child), and the Simantonnayana (the parting of

the hair of the pregnant wife—from which date all marital relation should cease), I have given copious extracts from the Gṛihya Sûtras relating to these ceremonies as prevalant in ancient times.

The rules of Brahmachâriṇ in ancient time aimed at making man of a student. Only those are fit to be members of a noble and highly organised community who learn in their school days the lessons of plain living, and discipline. The students in ancient times had to live in the houses of their gurus which were generally far away from the busy haunts of men : generally in forests, while learning all the sciences that ancient India could impart—and they were not few—they were scrupulously guarded from participation in all *active* duties of life. They were, in the first place, unmarried and not like the majority of our High school and College students, with babies at home. They were taught to respect their teachers and rulers, and the teachers and rulers in their turn loved and protected them. They respected the king and the king respected them. They had absolutely nothing to do with politics. The sons of kings and ruling chiefs were undoubtedly taught all the laws of political economy (Artha-Śâstra) and statecraft (Raja-Niti) but even they were not allowed to mix in any political agitation of the time, if there were any such things in those days. Nor can it be imagined that a student of those Vedic schools, clad in his garment of antelope skin and bearing a water pot in hand was ever found hurling a deadly weapon against any human being. It was not the duty of the student to carry on the agitation for the redressing of the wrongs, real or imaginary, done to him or his country. If a Brahmachârin broke his vow and transgressed the rule of his âśrama, he was looked down with contempt and not in any way encouraged in his wrong path. Such was the student and such the Guru. It is nothing short of a sad decadence of religion, in this land of religion, that the noble ideal of the Brahmacharya âśrama should have entirely disappeared.

The enterprising publishers, the Indian Press, Allahabad, have undertaken the printing of the great gloss of Bâlambhaṭṭa. This *editio princeps* is worthy of this firm. It is printed on Super Royal thick paper and the Sanskrit text of the Yâjñavalkya Smriti, Vijñaneśvara's Mitâksarâ and Bâlambhaṭṭa's Gloss is printed in beautiful, bold type. The editorial part is performed very ably and creditably by that great scholar and lover of Sanskrit literature and indefatiguable collector of rare manuscripts, Babu Govinda Das, Rais, Durga Kuṇḍa, Benares, one of the Founders and Trustees of the Central Hindu College, Benares. Two hundred pages of the commentary, upto the end of Brahmachari Prakaraṇa are published and can be supplied to our subscribers and the public at Rs. 2 per part.

## NOTE.

*According to Doctor George Buhler, Vijñáneśvara flourished in the 11th Century. We give his opinion as embodied in his paper on a note on the age of the author of the Mitákṣarâ read at a meeting of the* BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY, *held on 8th October* 1868.

As in the case of most Sanskrit writers, the age of Vijñáneśvara, the author of the famous Mitákshará, which serves as the principal authority in law over the greatest part of India, is involved in great obscurity. Many of the native Pandits believe his writings to be about two thousand years old. Mr. Colebrooke contended in the preface prefixed to his translation of the portion of the Mitákshará on Inheritance, (Wh. Stokes' *Hindu Law Books*, p. 178) that this opinion must be erroneous. He states there that Vijñáneśvara belonged to an order of ascetics, founded by Śankarâchárya in the eighth century after Christ, and that his writings, therefore, could not be older than 1,000 years. He further adds, that Vijñáneśvara quotes also a writer whom he calls Dháreśvara, the lord of Dhár, and, that, if this person was the famous King Bhoja, the Mitákshará could not be older than 800 years.

In the Digest of Hindu Law, edited by Mr. R. West and myself, it has been shown (introduction, p. V.) that Dháreśvara, quoted by Vijñáneśvara, is the same as Bhojarâjâ, and that there are other reasons, which make it probable that Vijñáneśvara lived in the eleventh or twelfth century.

This conjecture is confirmed by some verses which are added at the end of an old manuscript of the Mitákshará, dated Śáke 1389 = 1467 A.D., and purchased by me last year for the Government of Bombay. The conclusion of the work, which is identical with that of the Bombay lithographed edition, stands there in the following manner :—

### TRANSLATION.

Here ends the third chapter in the Commentary on the Institutes (of Yájñavalkya), which is called Riju Mitákṣarâ, and which is composed by the illustrious Sannyási, the lord Vijñáneśvara, the son of the Upádhyáya Bháradvája Padmanábhabhaṭṭa.

1. This Commentary on the Institutes (of Yájñavalkya) has been composed by the most excellent Bráhman, the Yogî Vijñáneśvara.

2. For which learned man is this comment on the sage Yájñavalkya's Institutes not particularly beneficial ? Though the number of its words has been carefully measured, it contains a great quantity of matter and pours nectar into the ears (of the hearers).

3. I have composed this Commentary, called Mitákshará, in words, which, though few, are full of meaning, which are eloquent and of pleasant import.

4. There has not been, nor is, nor will be on earth a city, comparable to Kalyáṇapura ; no king has been seen or heard of, who is comparable to the illustrious Vikramárka ; nothing else that exists in this Kalpa bears comparison with the learned Vijñáneśvara. May these three, who resemble (three) Kalpa creepers, be endowed with stability.

5. Mayest thou live there, Vijñáneśvara, as long as sun and moon endure, thou, who art the creator of words that distil honey, and form the limit of the wonder of the learned, who art the giver of great wealth, since that is the object of the multitude of the needy, who meditatest on the form of the conqueror of Mura (Kṛishṇa), who art the conqueror of the foes, that reside in the body (the senses).

6. Up to the bridge of the famous (Ráma), the best of the scions of Raghu's race, up to the lord of mountains, up to the western ocean, whose waves are raised by shoals of nimble fishes, and up to the eastern ocean, may the lord Vikramáditya protect this world, as long as moon and stars endure.

7. This intelligible Mitákshará, which was composed by Vijñáneśvara, contains twelve thousand granthas (*i.e.* 12,000 × 16 syllables).

Hail! In the Śáka year 1389, in the Samvatsara, called Sarvadhári, on the tenth day of the bright half of the month Aśvina, on a Thursday, on that day the book of Nikṛitarámakaviśvara Sarangdharakavi, was completed. May it be a gift to Nṛisimha.

According to these Slokas, especially 4—6, Vijñáneśvara lived in Kalyáṇapura, under a king Vikramáditya. Now the only Kalyaṇapura, which, as far as we know, was governed by kings of the name of Vikramáditya, is Kalyáṇî in the Dekhan. This town was, for many centuries, the seat of a Chálukya dynasty, which produced no less than three Vikramádityas, who reigned at the end of the sixth, at the beginning of the eleventh, and at the end of the eleventh centuries, respectively.

It is impossible that the first Vikramáditya can be meant in our verses, as Vijñáneśvara is certainly later than Kumárila and Śankaráchárya (7th and 8th centuries A.D.). Nor is it probable, that the second king, called by W. Elliot (Journ. R. A. S., Vol. IV., p. 4) Vikramáditya I., who bears also the title Vibhuvikrama, is intended; for, as this prince reigned at the beginning of the eleventh century, from Śaka 930—940, according to Elliot's conjecture it is not likely that Vijñáneśvara, if he had lived under him, would quote the writings of Bhoja of Dhár, who flourished about the same time. I am, therefore, inclined to believe, that the Vikramáditya of our verses is Kalivikrama or Permadiraya, who reigned from Śaka 998—1049. Hence Vijñáneśvara may be safely placed in the latter half of the eleventh century after Christ. The remaining facts regarding Vijñánesvara, which may be gathered from the above lines, are not less interesting.

First, in verse 5 it is stated, that Vijñáneśvara was a worshipper of Kṛishṇa, and this statement agrees with the introductory verse, prefixed to the old manuscript, as well other copies of the Mitákshará, which contains an invocation of Vishṇu. We are thereby enabled to correct Mr. Colebrooke's opinion that Vijñáneśvara was a follower of Śankaráchárya, since the latter devoted himself to the exclusive worship of Śiva.

Secondly, the connexion of Vijñáneśvara with the Chálukyas may furnish an answer to the question, how it happened that his work acquired so great an authority over all India.

Most of the more modern compilations on law, or commentaries on law books, have been written by Pandits who lived at the courts or under the protection of kings, for the use of their masters. Thus the Vîramitrodaya was written for Vîrasiṁha, the Vyavahára-mayukha for Bhagavantadeva of Bhareha, the Sarasvatîvilâsa for and in the name of Pratáparudra, &c. It is, therefore, in the case of Vijñáneśvara, not improbable, that he lived under the protection of and wrote for Vikramáditya. If this be so, then the circumstance that Kalivikrama was the most powerful of all the Chálukya princes of Kalyáṇi, and that his empire embraced the greater part of Southern and Western India, would go far to explain, why the Mitákshará came into so general use and so high repute.

In conclusion, I must add that it would seem, that Mr. Colebrooke, also, saw a copy in which the verses given above were preserved. He states (*l. c.*) that a manuscript had been shown to him, in which Vijñáneśvara was made a contemporary of Vikramáditya. He mistook this Vikramáditya for the old Vikrama, and, under this supposition, declared the statement to be incredible.

Our verses, I believe, do not belong to Vijñáneśvara himself, but have been added by some Shastri or copyist.

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# THE MITÂKSARÂ.

## Book First—ACHÂRA ADHYÂYA.

### Chapter First—Introduction.

*Vijñâneśvara's Salutation.*

**मिताक्षरा ॥**

**धर्माधर्मौ तद्विपाकास्त्रयोऽपि क्लेशाः पञ्च प्राणिनामायतन्ते ।**
**यस्मिन्नेतैर्नो परामृष्ट ईशो यस्तं वन्दे विष्णुमोङ्कारवाच्यम् ॥**

He in whom there exist under complete subjugation, the Dharma and non-Dharma, with their three-fold results, as well as the five kinds of pains, which overpower all living beings and who is untouched by all these, is the Lord. I praise that Viṣṇu who is designated by the syllable Om.

BÂLAMBHAṬṬA'S SALUTATION.

Lakṣmi, the mother of children bows down to the Beloved-of-Lakṣmi (Viṣṇu) and to Śrî Lakṣmî. Her father was Mahâdeva by name, learned in the Vedas upto Jaṭâ Pâṭha, well versed in the meaning of Śrutis and Smṛitis: a Dikṣita Brahman and honored by kings. Her mother was Umâ, virtuous as Umâ (the wife of Śiva). Mahâdeva was son of Kṛiṣṇa, son of Ganeśa, of Mudgala clan and Kherala country. She, the wife of Vaidyanâtha Pâyaguṇḍa, devoted to her husband, composes this Mitâkṣarâ Vivṛiti for the instruction of all.

BÂLAMBHAṬṬA'S GLOSS.

Of the four aims of life—religious merit (dharma), wealth (artha), pleasure (kâma) and Release (Mokṣa)—the mokṣa is the Summum Bonum, the highest aim, the Parama-Puruṣârtha, and it is universally so acknowledged by all Revelations (Śruti), Traditions (Smṛiti), Legends (Purâṇas), &c. For the attainment of this, Yoga is the specific means. Having resolved this in mind, Vijñâneśvara undertakes to comment upon that Dharma-Śâstra in which Yoga teachings predominate and which is composed by the Yogîśvara Yâjñavalkya who is constantly immersed in Yoga. The four aims like dharma, &c., are under the control of the Lord, and without His grace they cannot be acquired or understood, hence Vijñâneśvara reverently bows to the Lord, before composing his commentary. The salutation is couched in words which show the intimate acquaintance of the commentator with Yoga. [Thus he describes the Lord in the almost identical terms of the Yoga Sûtra I. 24:—"A being free from Kleśa and Karma-vipâka, &c." The word Kleśa is a technical term of Yoga and is defined in Sûtra II. 3. The word

bhoga is similarly a technical term of Yoga defined in II. 13.] This salutation shows that Vijñâneśvara is himself a Yogin and therefore competent to comment on the Dharma-Śâstra of Yogî Yâjñavalkya.

The good and evil acts—dharma and adharma—lawful and unlawful deeds—constitute the seed or Karmâśaya, from which grow the three-fold results, namely jâti (high or low birth as a Brâhmaṇa, &c.) Âyu or life period (long or short), and bhoga (suffering). The five pains are Nescience, Egoism, Love, Hatred, and Death-Terror. The Nescience is false belief, taking the impure for pure, the non-eternal for eternal, the sorrowful for bliss, and the non-Self for the Self. (See Yoga aphorisms II. 3 to 13.). Asmitâ or Egoism consists in thinking that there is no soul other than the bodies, &c. The word *âyatante* means exist under complete control. Though these are under the control sometimes of the Jîvas also, yet they are not full master of them and are *influenced* by them: the Lord is not influenced by these nor conditioned by them. The reason of His not being touched by these is because He is the Lord, the Îśa: the controller of all, whose will is Omnipotent. His name is Om (Yoga Sûtra, I. 27). So also Yogî Yâjñavalkya says:—The God whose form is invisible, who is comprehended only through love, who is pure Intelligence, is designated by Om. He becomes gracious when called by that name of Om.

*Vijñâneśvara's Fore-word.*

**मिताक्षरा ॥**

**याज्ञवल्क्यमुनिभाषितं मुहुर्विश्वरूपविकटोक्तिविस्तृतम् ।**
**धर्मशास्त्रमृजुभिर्मिताक्षरैर्बालबोधविधये विविच्यते ॥**

That Institute of the sacred laws which was ordained briefly by the sage Yâjñyavalkya and which was expounded by Viśvarûpa in a profuse and profound commentary, is now being explained in an easy and concise (Mitâkṣarâ) style, for the comprehension of children (of men of small understanding.)

BÂLAMBHAṬṬA'S GLOSS.

"The Dharma-Śâstra" or the Institute of the Sacred laws means the Yâjñavalkya Saṃhitâ, from which may be acquired the knowledge relating to Dharma. The word 'ṛijubhiḥ' 'easy' means clear and distinct. The word "Mitâkṣaraiḥ" is a Bahuvrihi compound: the words (akṣara) of which are measured (mita)—measured-syllabled. The word 'vivichyate' ('is being explained') means making clear by showing the harmony of this Smṛiti with the other Smṛitis, or as supplying some hiatus in other Smṛitis, or where there is a conflict, to declare that there is an option. The word 'muhu' 'profuse' means again and again; the word 'vikaṭa,' 'profound' means very deep: the word 'ukti' (commentary or saying) means explanation. This shows that the Mitâkṣarâ is an abridgment of Viśvarûpa's larger work: and it is meant for those who are not competent to understand the bigger work and are called bâla or children or men of small understanding. Those whose age is of eight years or so and have been just initiated, are called here bâla. They should learn their duties from it.

**मिताक्षरा ॥**

**याज्ञवल्क्यशिष्यः कश्चित्प्रश्नोत्तररूपं याज्ञवल्क्यप्रणीतं धर्मशास्त्रं संक्षिप्य कथयामास, यथा मनुनोक्तं भृगुः । तस्य चायमाद्यः श्लोकः ।**

## MITÂKṢARÂ.

Some pupil of Yâjñavalkya having abridged the Institutes of the Sacred Laws composed by Yâjñavalkya, recites it in the form of question and answer, as the Institutes of Manu were recited by Bhṛigu*; and its first verse is this:—

### BÂLAMBHAṬṬA'S GLOSS.

The Yâjñavalkya Saṁhitâ composed in verse is the work of some disciple of Yâjñavalkya, who has abridged the original Sacred Institute of his master, and teaches it to his own pupils. This is not a unique case, the original Institutes of Manu were abridged by Bhṛigu, and this is the Manu Saṁhitâ that we now know. Thus we read in Manu (I. 58, &c.): "But he having composed these Institutes of Sacred Law, himself taught them, according to the rule, to me alone in the beginning: next I taught them to Marîchi and the other sages. Bhṛigu here will fully recite to you these Institutes." "The wise Manu sprung from the Self-existent, composed these Institutes" (Ibid, v. 102). "Bowing to Svayambhu Brahmâ of measureless energy I shall recite the various ancient Dharmas taught by Manu" (Ibid 1. 1. as in Jolly). This shows that the Institutes of Manu are the work of a follower of Manu: and such is the case with this Yâjñavalkya Saṁhitâ.

### YÂJNAVALKYA'S VERSE 1

**योगीश्वरं याज्ञवल्क्यं संपूज्य मुनयोऽब्रुवन्।**
**वर्णाश्रमेतराणां नो ब्रूहि धर्मानशेषतः॥ १॥**

**योगीश्वरं** Yogîśvaram, to the Lord of yogis. **याज्ञवल्क्यं** Yâjñavalkyam, to Yâjñavalkya. **संपूज्य** Sampûjya, worshipping properly by mind, body and action. **मुनयः** Munayaḥ, the sages. **अब्रुवन्** Abruvan, said. **वर्णाश्रम** Varṇâśrama, castes (Brahmins, etc.) and stages (Brahmacharya, &c.) **इतराणां** Itarâṇâm, of others, *i. e.*, of the mixed castes. **नः** Naḥ, us. **ब्रूहि** Brûhi, tell. **धर्मान्** Dharmân, the duties. **अशेषतः** Aśeṣataḥ, fully, without any remainder.

1. The sages having worshipped fully Yâjñavalkya, the best of the yogis, asked:—"Tell us completely the Dharmas of classes, of orders and of others."—1.

### मिताक्षरा॥

**'योगिनां' सनकादीनाम् 'ईश्वरः' श्रेष्ठस्तं याज्ञवल्क्यं 'संपूज्य' मनोवाक्कायकर्मभिः पूजयित्वा 'मुनयः' सामश्रवः प्रभृतयः श्रवणधारणयोग्या 'अब्रुवन्' उक्तवन्तः 'धर्मान्' 'नः' अस्मभ्यं ब्रूहीति। कथम्? 'अशेषतः' कात्स्न्र्येन। केषां? 'वर्णाश्रमेतराणां' वर्णा ब्राह्मणादयः, आश्रमा ब्रह्मचारिप्रभृतयः, इतरे अनुलोमप्रतिलोमजाता मूर्द्धावसिक्तादयः। इतरशब्दस्य द्वन्द्वे चेति सर्वनामसंज्ञाप्रतिषेधः। अत्र च धर्मशब्दः षडविधस्मार्तधर्मविषयः। तद्यथा, वर्णधर्मः आश्रमधर्मः वर्णाश्रमधर्मः गुणधर्मः निमित्तधर्मः साधारण-**

* See Manu I, 58—60 for how Bhrigu recites the Institutes composed by Manu.

धर्मश्चेति। तत्र वर्णधर्मा, "नित्यं मद्यं ब्राह्मणो वर्जयेत्" इत्यादिः। आश्रमधर्मः अग्नीन्धनभैक्षचर्यादिः। वर्णाश्रमधर्मः "पालाशो दण्डो ब्राह्मणस्य" इत्येवमादिः। गुणधर्मः शास्त्रोयाभिषेकादिगुणयुक्तस्य राज्ञः प्रजापालनादिः। निमित्तधर्मो विहिताकरणप्रतिषिद्धसेवननिमित्तं प्रायश्चित्तम्। साधारणो धर्मः अहिंसादिः। "न हिंस्यात्सर्वा भूतानि" इत्याचाण्डालं साधारणो धर्मः। श्रुत्युक्त–"शौचाचारांश्च शिक्षयेत्" इत्याचार्यकरणविधिप्रयुक्तत्वाद्धर्मशास्त्राध्ययनस्य प्रयोजनादिकथनं नातीवोपयुज्यते। तत्र चायं क्रमः। प्रागुपनयनात्कामचारकामवादकामभक्षाः, ऊर्ध्वमुपनयनात्प्राग्वेदाध्ययनोपक्रमाद्धर्मशास्त्राध्ययनम्। ततो धर्मशास्त्रविहितयमनियमोपेतस्य वेदाध्ययनम्, ततस्तदर्थजिज्ञासा, ततस्तदनुष्ठानमिति। तत्र यद्यपि धर्मार्थकाममोक्षाः शास्त्रेणानेन प्रतिपाद्यन्ते तथापि धर्मस्य प्राधान्याद्धर्मग्रहणम्। प्राधान्यं च धर्ममूलत्वादितरेषाम्। न च वक्तव्यं धर्ममूलोऽर्थोऽर्थमूलो धर्म इति अविशेष इति। यतोऽर्थमन्तरेणापि जपतपस्तीर्थयात्रादिना धर्मनिष्पत्तिः, अर्थलेशोऽपि न धर्ममन्तरेणेति। एवं काममोक्षावपीति ॥१॥

MITAKṢARÂ.

"Of the yogis" like Sanaka, and the rest. "Îśvara" best: (and not *lord*). Worshipped "fully" with mind, speech, and bodily deeds, the said Yâjñyavalkya. "The sages" like Sâmaśrava and others (who are) capable of understanding and retaining (the scriptures). "Asked" said. "Tell us the Dharmas" How? "Completely":—comprehensively. Of whom? "of classes, orders and others."

"Classes" (Varṇas) like those of Brâhmaṇas, &c. "Orders" (Âśramas) as Brahmachâri (student, Gṛihastha, householder, &c.), "Itara" others; mixed classes, called anuloma (born of wives lower in caste than the husband) and pratiloma (born of females higher in caste than the father); such as Murdhâvasikta, &c.

The word "Itara" (other) has not been treated as a pronoun on account of the grammatical rule dvande cha (Pânini, Chap. I, sec. I, sutra 31, by which the pronouns like Itara, &c., when coming in Dvanda compounds are declined like substantives.)

Here (in the above question) the word dharma means the six topics of Dharma of which the Smṛitis treat. Thus (1) the Varṇa-dharma or the law (or duty) of castes; (2) the "Âśrama" Dharma or the law of orders; (3) the "Varṇâ-śrama-Dharma"-or the law of the orders of particular castes; (4) the "Guṇa-Dharma" the law (or duty) of persons endowed with peculiar qualities; (5) the Nimitta-Dharma or the law of particular occasions; and (6) the Sâdhâraṇa-Dharma or the general law.

The Varṇa-Dharma or the duties relating to classes are such as "Let a Brahmaṇa always abstain from wine," &c.

The Âśrama-Dharma or the duties of orders are such as treat of fire, fuel and begging of alms, &c.

The Varṇâ-śrama-Dharma or the duties relating both to classes and orders, are such as a Brâhmaṇa student of the Vedas should carry a staff of Palâśa wood, &c.

The Guṇa-Dharma (the special duties) are such as:—"It is the highest duty of a king who has been duly anointed and the rest, according to scriptures, to protect the subjects, &c."

The Nimitta-Dharma (or secondary duties) are such as, penances which are occasioned by omitting to perform what is commanded or commiting what is forbidden.

The Sâdhâraṇa-Dharma (or the general duties) are such as harmlessness, &c. "Do not injure any living being," &c., which are the general duties (of all men) down to Chaṇḍâlas.

Because the revealed text "Let him be taught the rites of purification" (v. 15) is a precept (*vidhi*) for employing an âchârya (teacher, to teach the Dharma Śâstra), the necessity of studying the Dharma Śâstras need not be much dilated upon.

This is, however, the order in which it should be studied. Before Upanayana (or investiture with the sacred thread) one is free to act as he likes, speak what he likes and eat what he likes.* After Upanayana but before the beginning of the study of the Vedas, the Dharma Śâstras are to be taught. After that the Vedas should be studied, accompanied by forbearance (yama) and religious observances (niyama) as laid down in the Dharma Śâstra.† After that its meaning should be learned; after that its *Anuṣṭhâna* or acting upon it practically.

Though Dharma (religion), wealth, pleasure and emancipation are all treated of or demonstrated in this Scripture, yet Dharma, being the chief of all these, is specially mentioned, by calling it a Dharma Śâstra, and Dharma is supreme, because all the others have their foundation in it. It ought not to be said that "Dharma is the root of wealth, and wealth is the root of Dharma and so there is no difference between these two." Because without wealth works of Dharma can be done, such as *japa* (muttering silently the name of the Deity), austerities, pilgrimages, &c. But without Dharma there can be not a particle of wealth. Such

* *Cf.* Gautama, Chapter II, Verse 1:—"Before initiation a child may follow its inclinations in behaviour, speech and eating." See Manu II, 69.

† Forbearance consists of not killing, veracity, not stealing, continence and not coveting. Religious observances are purification, contentment, austerity, prayer and persevering devotion to the Lord.

is also the case with *kâma* (pleasure) and *Mokṣa* (emancipation, *i. e.*, they are also dependent on Dharma.)

YÂJNAVALKYA'S VERSE 2.

**मिथिलास्थः स योगीन्द्रः क्षणं ध्यात्वाऽब्रवीन्मुनीन् ।**
**यस्मिन्देशे मृगः कृष्णस्तस्मिन्धर्मान्निबोधत ॥ २ ॥**

**मिथिलास्थः** Mithilâsthaḥ, seated in Mithilâ, residing at Mithilâ. **सः** Saḥ, He, *i.e.*, Yajñavalkya. **योगीन्द्रः** Yogîndraḥ, the greatest among the Yogis. **क्षणं** Kṣaṇam, for a while. **ध्यात्वा** Dhyâtvâ, meditating. **अब्रवीत्** Abravît, told. **मुनीन्** Munîn, the sages. **यस्मिन्** Yasmin, in that. **देशे** Deśe, country. **मृगः** Mṛigaḥ, antelope. **कृष्णः** Kṛiṣṇa, black. **तस्मिन्** Tasmin, there. **धर्मान्** Dharmân, Dharmas. **निबोधत** Nibodhata, to be performed, know ye.

2.—That best of the Yogis seated in Mithilâ, thought for a short time, and then said to the sages :—"In what country there is black antelope, Dharmas must be known (performed) there.—2.

**मिताक्षरा**

**एवं पृष्टः, मिथिला नाम नगरी तत्र स्थितः, 'स' याज्ञवल्क्यो योगीश्वरः 'क्षणं ध्यात्वा' किञ्चित्कालं मनः समाधाय एते श्रवणाधिकारिणो विनयेन पृच्छन्तीति युक्तमेतेभ्यो वक्तुमित्युक्तवान् मुनीन् । किं ? 'यस्मिन्देशे मृगः कृष्णस्तस्मिन्धर्मान्निबोधतेति' । कृष्णसारो मृगो यस्मिन्देशे स्वच्छन्दं विहरति तस्मिन्देशे वक्ष्यमाणलक्षणा धर्मा अनुष्ठेया नान्यत्रेत्यभिप्रायः ॥ २ ॥**

MITÂKṢARÂ.

Being so asked, that best of the Yogis, Yâjñavalkya, dwelling in the city called Mithilâ, "thought for a short time" or concentrated his mind for a short time, considering within himself, that as these enquirers deserve hearing this Dharma Śâstra and they ask with humility, so it is proper to tell them, and therefore he said to the sages :—"In what country there is black antelope, in that Dharma must be known." The country in which the black, the spotted antelope, freely roams, in that country the Dharmas which will be described hereinafter, are to be practised. The sense being that they should not be practised anywhere else.*

*The Sources of Law.*

**मिताक्षरा ॥**

**शौचाचारांश्च शिक्षयेदित्याचार्यस्य धर्मशास्त्राध्यापनविधिः, शिष्येण तदध्ययनं कर्तव्यमिति कुतोऽवगम्यतइत्यत आह ।**

* See Manu II, 23 : "That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices."

"Let him be taught the rites of purification" (v. 15) is the precept enjoining the Âchârya to teach the Dharma Śâstra. From what, however, is it concluded that a pupil must learn it? The author replies.

YÂJNAVALKYA'S VERSE 3.

**पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।**
**वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ ३ ॥**

**पुराण** Purâṇa, the Purâṇas. **न्याय** Nyâya, logic. **मीमांसा** Mîmâṃsâ, exegetics. **धर्मशास्त्र** Dharma śâstra, the Institutes of sacred Law. **अङ्ग**, Aṅga, the six members or limbs of the Vedas, *i.e.* Phonetics, Rituals, Grammar, Lexicology, Prosody, and Astronomy. **मिश्रिता**: Miśritâḥ, mixed. **वेदाः** Vedâḥ, the four Vedas. **स्थानानि** Sthânâni, seats, sources. **विद्यानां** Vidyânâm, of the learnings. **धर्मस्य** Dharmasya, of Dharma. **च** Cha, and. **चतुर्दश** Chatur-daśa, fourteen.

3.—The Purâṇas, the Nyâya, the Mimâṃsâ, the Dharma Śâstra, together with the Aṅgas and the Vedas are the fourteen seats or sources of sciences and of Dharma.—3.

**मिताक्षरा**

**'पुराणं' ब्राह्मादि। 'न्यायः' तर्कविद्या। 'मीमांसा' वेदवाक्यविचारः। 'धर्मशास्त्रं' मानवादि। 'अङ्गानि' व्याकरणादीनि षट्। एतैरुपेताश्चत्वारो वेदाः। 'विद्याः' पुरुषार्थ-साधनज्ञानानि। तासां स्थानानि च चतुर्दश, धर्मस्य च चतुर्दश 'स्थानानि' हेतवः। एतानि च त्रैवर्णिकैरध्येतव्यानि तदन्तर्भूतत्वाद्धर्मशास्त्रमप्यध्येतव्यम्। तत्रैतानि ब्राह्मणेन विद्याप्राप्तये धर्मानुष्ठानाय चाधिगन्तव्यानि, क्षत्रियवैश्याभ्यां धर्मानुष्ठानाय। तथा च शंखेन विद्यास्थानान्यनुक्रम्योक्तम्। एतानि ब्राह्मणोऽधिकुरुते स च वृत्तिं दर्शयतीतरेषामिति।**

**मनुरपि द्विजातीनां धर्मशास्त्राध्ययनेऽधिकारो ब्राह्मणस्य प्रवचने नान्यस्येति दर्शयति।**

**निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः।**
**तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् ॥ २। १६**
**विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः।**
**शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् नान्येन केनचित् ॥ इति ॥ १। १० ३ ॥**

MITÂKṢARÂ.

"The Purâṇas," such as Brâhma Purâṇa, &c. "The Nyâya" or the science of argumentation. "The Mimâṃsâ" or the interpretation of the saying of the Vedas. "The Dharma Śâstra" such as those of Manu, &c. "The Aṅgas" are the six sciences, *viz.*, Grammar, &c. Over and above these are the four "Vedas." The sciences are the knowledge by which any human object is accomplished, and their sources are

fourteen. "The seats" or sources of Dharma are also fourteen. These must be studied by the three classes. The Dharma Śâstra must also be studied, because it is included among the above enumeration.

The Brâhmaṇa must acquire these, in order to instruct others and to practise Dharma. The Kṣatriyas and Vaiśyas must study these in order to practise Dharma only. So Śaṅkha, after having enumerated the seats of sciences, ordains "A Brâhmaṇa must learn all these and he should impart knowledge to the others."

Manu has also shown that the twice-born alone are entitled to study the Dharma Śâstras and a Brâhmaṇa alone can teach them and no one else.

"Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (garbhâdhâna) and ending with the funeral rite (antyeṣṭi) is prescribed, while sacred formulas are being recited, is entitled to study these Institutes but no other man whatsoever." (II. 16.)

"A learned Brâhmaṇa must carefully study them, and he must duly instruct his pupils in them, but nobody else shall do it." (I. 103.)

BÂLAMABHAṬṬA'S GLOSS.

The characteristics of a Purâṇa are thus described in the Matsya Purâṇa:—"The Purâṇas have five topics, (they deal with) creation, dissolution, dynasties, the Manvantaras and the career of the Kings of the solar and lunar dynasties." (Matsya Purâṇa LIII. 64.)

"The knowers of the Purâṇas say that there are eighteen Purâṇas:—1. Pâdma, 2. Brâhma, 3. Vaiṣṇava, 4. Śaiva, 5. Bhâgavata, 6. Nâradîya, 7. Mârkaṇḍeya, the seventh, 8. Âgneya, the eighth, 9. Bhaviṣya, the ninth, 10. Brahmavaivarta, the tenth, 11. Laiṅgam, the eleventh, 12. Vârâha, the twelfth, 13. Skânda, the thirteenth, 14. Vâmânaka, the fourteenth, 15. Kaurma, the fifteenth, 16. Mâtsya, 17. Gâruḍa, and 18. Brahmâṇḍa.

"The story of Narasiṃha told in the Padma Purâṇa consisting of 18,000 verses is called Nârasiṃha Purâṇa. The description of the greatness of Nandâ, recited by Kârtikeya is called Nandâ Purâṇa among mankind. That which is recited to Sâmba, containing prophecies, is called Sâmba Purâṇa, O sages. Thus also is to be found therein the Âditya Purâṇa." (Matsya LIII. 59-62.)

"Know ye, O best of the twice-born, that the Purâṇas other than the eighteen mentioned above, have their origin in these eighteen." (Ibid, 63).

[The Matsya Purâṇa then goes on to give a short description of these eighteen Purâṇas.]

1. *The Brâhma.*—"The Pûrâna recited of yore by Brahmâ to Marîchi is called the Brâhma Purâṇa, and it consists of 13,000 verses (Ibid, v. 12.)

2. *The Pâdma.*—"The Pâdma Purâṇa describes the cosmic Golden Lotus (from which the universe came out). The wise call it Pâdma, because it describes the Lotus. It contains 55,000 verses. (Ibid, v. 14.)

3. *The Viṣṇu P.*—"That Purâṇa is known as the Vaiṣṇava (the Viṣṇu Purâṇa) in which Parâśara describes all Dharmas, beginning with a description Varâha Kalpa. (Ibid, v. 16). It contains 23,000 verses." [The Viṣṇu Dharmottara should be taken as a portion of the

well-known Viṣṇu Purâṇa in order to make up the 23,000 verses. Otherwise the Viṣṇu Purâṇa has only 7,000 verses.]

4. *The Śiva P.*—" The Śaiva or Vâyu Purâna is that in which the Mahâtmâ Vâyu describes fully the Dharmas, in the course of a description of the Śveta Kalpa, containing the mâhâtmya of Rudra. It consists of 24,000 verses." (Ibid, 18).

5. *The Bhâgavata P.*—" The Bhâgavata Purâṇa is that which begins with Gâyatrî, and contains description of manifold Dharmas, together with the story of the death of Vṛitra. The Bhâgavata contains a description of those degraded men who exist in the Sârasvata Kalpa. It gives an account of that kalpa. It contains 18,000 verses." (Ibid, v. 18-22.)

6. *The Nârada P.*—" The Nâradîya Purâṇa is that wherein Nârada tells all Dharmas of Bṛihat Kalpa. It contains 53,000 verses. (Ibid, v. 23.)

7. *The Mârkaṇḍeya P.*—" The Mârkaṇḍeya is said to be the Purâṇa told to the birds. It contains description of Dharma and Adharma and has 9,000 verses." (Ibid, 26).

8. *The Agni Purâṇa.*—" The Agni Purâṇa is recited by Agni to Vasiṣṭha, describing the story of Îśâna Kalpa. It contains 16,000 verses and is the giver of the fruit of all sacrifices." (Ibid, 28 and 29).

9. *The Bhaviṣya P.*—" The Bhaviṣya is the Purâṇa in which the four-faced Brahmâ, the Protector of the world, describes the greatness of Âditya, and in the course of the narration of Aghora Kalpa, recites to Manu, the creation and sustenance of the world and characteristics of various kinds of beings. It consists of 14,500 verses. It contains five Parvas :—1. Brâhma Parva, 2. Vaiśṇava Parva, 3. Vajra Parva, 4. Tvâṣṭra Parva, 5. Prâtibhâṣya Parva.

10. *The Brahma Vaivarta P.*—" The Brahma Vaivarta is that Purâṇa in which beginning with the description of Rathantara Kalpa, Sâvarṇi tells Nârada the mâhâtmya of Kṛiṣṇa, and in which Brahmâ recites the actions of Varâha. It contains 18,000 verses." (Ibid, 33, 34.)

11. *The Liṅga P.*—" That Purâṇa which the God Maheśvara revealed standing in the column (liṅga) of fire, that a man may attain Dharma (virtue), Kâma (pleasure), artha (wealth) and emancipation, and which begins with a description of Agneya Kalpa is the Laiṅga Purâṇa. It is so described by Brahmâ himself. It contains 11,000 verses : (Ibid, v. 37).

12. *The Varâha P.*—" The Purâṇa told by Viṣṇu to the Earth, in the course of the description of Mânava Kalpa, beginning with the praise of the Great Boar, containing 24,000 verses is called the Vârâha Purâṇa." (Ibid, 38).

13. *The Skanda P.*—" The Purâṇa told by the six-faced (Kârtikeya) in the course of the description of Kim Puruśha Kalpa, containing the Maheśvara Dharmas, and many stories is called the Skânda Purâṇa. It contains 81,101 verses," (Ibid v. 42).

14. *The Vâmana P.*—" Where beginning with the mâhâtmya of the Dwarf-Incarnation, Brahmâ relates fully the three-fold end of man, that is called the Vâmana Purâṇa. It contains 10,000 verses, appertaining to Kûrma Kalpa." (Ibid, 45).

15. *The Kûrma P.*—" Where in the course of the story of Indradumna, the Lord Janârdana, in the form of a Tortoise, recited the greatness of the Riṣis, that Purâṇa is known as the Kaurma by the wise. It contains 17,000 verses, and is appertaining to Lakṣmi Kalpa." (Ibid, v. 47).

16. *The Matsya P.*—" In the beginning of the kalpa, Janârdana, with a view to promulgate the revelations (Śrutis), assuming the form of a fish described to Manu the story of Nara-Simha, &c. It contains the account of seven kalpas (?) O sages ! know that to be the Mâtsya. It has 14,000 verses, (Ibid, v. 50).

17. *The Garuḍa P.*—That which describes the birth of Garuḍa from the Cosmic Egg in the Gâruḍa Kalpa and which is recited by Kriṣṇa, is called Gâruḍa Purana and it contains 18,001 verses," (Ibid, v. 52).

18. *The Brahmâṇda P.*—" That which begins with a description of the mâhâtmya of the Cosmic Egg and which contains 12,200 verses ; and wherein are the descriptions of many future Kalpas, is the Brahmâṇda Purâṇa.

The Brâhma Purâṇa is called also the Âdi Purâṇa. The Śiva Purâṇa is called also the Vâyu Purâṇa : as we find in the Kâlikâ Purâṇa :—" The Śaiva is the Purâṇa told by Vâyu, &c."

The Agni Purâṇa is called Vahni Purâṇa also in the enumeration of the Purâṇas.

*The two Bhâgavata Purâṇas. Which is the Purâṇa and which the Upa-Purâṇa.*—[There are two Purâṇas, under the name of Bhâgavata 1. the Viṣṇu Bhâgavata or the well-known Bhâgavata ; and 2. the Devî Bhâgavata. There is a controversy as to which of these is the Purâṇa, and which the Upa-purâṇa—for both cannot be Purâṇas. Bâlambhaṭṭa appears to hold the Viṣṇu Bhâgavata to be the original.]

We find in the Kâlikâ Purâṇa :—" This Kâlikâ Purâṇa has its root in the Bhâgavata." This Bhâgavata is an Upa-Purâṇa, as will be shown later on.

*Opponent's view.*—But some, however, think that the Devi Bhâgavata is *the* Purâṇa, and not the well-known Bhâgavata : for in the well-known Bhâgavata we do not meet with any description of the Sârasvata Kalpa, (which is the characteristic of this Purâṇa according to the description above given in the Matsya Purâṇa).

Moreover in the Matsya Purâṇa (Liii. v. 69) we read :—" Vyâsa, the son of Satyavatî, having composed the eighteen Purâṇas, finished with the composing of Mahâbhârâta, as an explanation of these." While in the well-known Bhâgavata Purâṇa we find that it was composed (not *prior* to the Mahâbhârâta, but) after the Mahâbhârâta : because Vyâsa did not feel satisfaction in the Mahâbhârata. Moreover the Viṣṇu Bhâgavata contradicts the Mahâbhârata. In the latter in the Śânti Parva, Bhîsma in his discourse on Dharma in general, tells Yudhiṣṭhira the nature of Mukti or Release as taught by Śuka, and says that Śuka had attained Mukti. Why should then Vyâsa say in the Bhâgavata that Śuka should relate it to Parîkṣit, when Śuka had already attained Nirvâna and could not come back?

In the Viṣṇu Purâṇa (iii. 17. 41) in describing the Buddha Avatara, we read : " Hari gave them Buddha, the incarnation of illusion and delusion." [The birth of Buddha is described here as from the body of Viṣṇu]. But in the first Skanda (of the V. Bhâgavata) the Buddha is described as identical with Jina born in the family of Ikṣvâku. This contradicts Viṣṇu Purâṇa. For these and other reasons, even Śrîdhara, the commentator on (Viṣṇu) Bhâgavata expresses his doubt.

*Reply.*—As a matter of fact, though we do not find in it a description of Sârasvata Kalpa, yet we find in it the description of the rise of degraded men : (so it satisfies one of the conditions of the Matsya Purâṇa). Though it was composed *after* the Mahâbhârata, yet there is no conflict with the description of the Matsya Purâṇa where the Mahâbhârata is described as being composed *after* the Purâṇas. Vyâsa composed *all* the eighteen Purâṇas before the Mahâbhârata, but published only the seventeen of them ; while this Bhâgavata was *published* after that, &c.

[Bâlamabhatta answers all the above objections and comes to the conclusion that the arguments of the opponent are not very conclusive and that the weight of authority is in favour of the Viṣṇu Bhâgavata being the original Purâṇa.]

The Saura Purâṇa is an Upa-Purâṇa that has branched out of Brahma Purâṇa.

*Three kinds of Purâṇas.*—We further read in the Matsya Purâṇa :—" In the Sâttvika Kalpas, the glory of Hari predominates ; in the Râjasa Kalpas, the predominance is of Brahmâ ; and in the Tâmasa Kalpas, the preponderance is of Agni and Śiva : and in the miscellaneous Kalpas, the glory of the Pitṛis and Sarasvati is sung. (Matsa Liii, 67 and 68).

*The two Viṣṇu Purâṇas.*—The Viṣṇu Purâṇa is also of two sorts, one a Purâṇa and the other an Upa-Purâṇa

*The total number of verses.*—The total number of verses in the Purâṇas and Itihâsas is given in the Matsya Purâṇa. After describing the Mahâbhârata it goes on to say :—"It is composed in one lac verses and is a summary of the meaning of the Vedas. That which was composed by Vâlmiki (is also an Itihâsa). There are altogether 5 lacs and 25 thousand verses in all these."

THE UPA-PURÂṆAS.

*List from the Kûrma Purâṇa.*—Now we shall describe the Upa-Purâṇas, enumerated in the list of Upa-Smṛitis in the Hemâdri. There the following quotation of Kûrma Purâṇa is given :—"Other Upa-Puraṇâs have also been recited by the sages. The first is that recited by (1) Sanat Kumâra, then (2) the Nârasiṁha ; then (3) Kapila, then (4) the Mânava (or Vâmana), then (5) the Uśanas, (6) the Brahmâṇḍa, (7) the Vâruṇa, (8) the Kâlikâ, (9) the Mâhesvara, (10) the Sâmba, (11) the Saura, (12) the Pârâśara (the Pravara), (13) the Bhâgavata, (Kûrma I, 15—20.)

*Parâsara's list.*—"The following list of the Upa-Purâṇas is found in the first Adhyâya of the Parasara Upa-Purâṇa also :—1. the Sanat Kumâra, 2. the Nârasiṁha, 3. the Nâda, 4. the Śiva-Dharma, 5. the Daurvâsa, 6. the Nâradîya, 7. the Kâpila, 8. the Mânava, 9. the Uśanas, 10. the Brahmaṇḍa, 11. the Vâruṇa, 12. the Kâli Purâṇa, 13. the Vâsiṣṭha, 14. the Laiṅga, 15. the Samba, 16. the Saura, 17. the Pârâsara, 18. the Mâricha, called also the Bhârgava.

*The authority of the Puranas.*—As regards the status of the Purâṇas on points of law, Vyâsa Smṛiti says :—"That is the highest law (Dharma) which is revealed in the Vedas. That is to be known as inferior which is taught in the Purâṇas and the rest. But what is different from these even, calling itself Dharma, must be totally renounced by the wise from a distance, for those scriptures are full of delusion. The knower of the Vedas should perform that which was done by the Ṛiṣis of yore : let him practise that with care and diligence, and renounce that which is prohibited by them."

So also : " There may be a mistake made in understanding some passages of the Vedas by one's own exertion, but when the Ṛiṣis have explained them, what doubts can there be to the wise."

मिताक्षरा ॥

अस्तु धर्मशास्त्रमध्येतव्यं याज्ञवल्क्यप्रणीतस्यास्य शास्त्रस्य किमायातमित्यत आह—

Let it be that Dharma Śâstras should be studied. But what is the authority of this particular Dharma Śâstra composed by Yâjñavalkya ? To this the author replies.

YÂJNAVALKYA'S VERSES 4 AND 5.

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्ताः कात्यायनबृहस्पती ॥ ४ ॥
पराशरव्यासशङ्खलिखिता दक्षगौतमौ ।
शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥ ५ ॥

मनु Manu. अत्रि Atri. विष्णु Viṣṇu. हारीत Hârîta. याज्ञवल्क्य Yâjñavalkya. उशनः Uśanaḥ, up to this it is one singular compound of six names. अङ्गिराः Aṅgirâḥ. यम Yama. आपस्तम्ब Âpastamba. संवर्ताः Samvartâḥ, it is one compound of three names. कात्यायन Kâtyâyana. बृहस्पती Bṛihaspatî, a compound

of two names. पराशर Parâśara. व्यास Vyâsa शङ्ख Śaṅkha. लिखिताः Likhitâḥ, a compound of four names. दक्ष Dakṣa. गौतमौ Gautamau, a compound of two names शातातपः Śâtâtapaḥ. वसिष्टः Vaśiṣṭha. च Cha, and. धर्मशास्त्र Dharma-śâstra, sacred laws. प्रयोजकाः Prayojakâḥ, are the promulgators or makers.

4. Manu, Atri, Viṣṇu, Hârita, Yâjñavalkya, Uśanas, Aṅgiras, Yama, Âpastamba, Samvarta, Kâtyâyana, Bṛihaspati.—4.

5. Parâśara, Vyâsa, Śaṅkha, Likhita, Dakṣa, Gautama, Śâtâtapa, and Vasiṣṭha are the promulgators of Dharma Śâstras.—5.

मिताक्षरा

उशनःशब्दपर्यन्तो द्वन्द्वैकवद्भावः। याज्ञवल्क्यप्रणीतमिदं धर्मशास्त्रमध्येतव्यमित्यभिप्रायः। नेयं परिसंख्या किंतु प्रदर्शनार्थमेतत्। अतो बौधायनादेरपि धर्मशास्त्रत्वमविरुद्धम्। एतेषां प्रत्येकं प्रामाण्येऽपि साकाङ्क्षाणामाकाङ्क्षापरिपूरणमन्यतः क्रियते। विरोधे तु विकल्पः ॥ ४ ॥ ५ ॥

MITÂKṢARÂ.

Up to the word Uśanas the sentence is a copulative compound inflected in the singular (Dvandvaikavad bhâva.)

This Dharma Śâstra propounded by Yâjñyavalkya should also be studied, such is the implied meaning of the above passage.

This is not an exhaustive enumeration (parisankhyâ) but it is merely illustrative. Therefore the Dharma Śâstras of Baudhâyana and others are not excluded.

As each of these Smṛitis possesses authority, so the points not mentioned by one, may be supplied from the others.

But if one set of institutes contradicts the other, then there is an option (to follow any one of them).*

BÂLAMBHAṬṬA'S GLOSS.

Devala gives the following list of the Dharma-Sâstras :—1. Manu, 2. Yama, 3. Vasiṣṭha, 4. Atri, 5. Dakṣa, 6. Viṣṇu, 7. Aṅgirâ, 8. Uśanâ, 9, Vâkpati, 10. Vyâsa ; 11. Âpastamba, 12. Gautama, 13. Kâtyâyana, 14. Nârada, 15. Yâjñavalka, 16. Parâśara, 17. Samvarta, 18. Śaṅkha, 19. Hârîta, 20. Likhita.

In this list Nârada is an addition, while in the Yâjñavalkya's list we have Sâtâtapa instead.

The Śaṅkha gives the following list : —1. Atri, 2. Bṛihaspati, 3. Uśanas, 4. Âpastamba, 5. Vasiṣṭha, 6. Kâtyâyana, 7. Parâśara, 8. Vyâsa, 9. Śaṅkha, 10. Likhita, 11. Samvarta, 12. Gautama, 13. Śâtâtapa, 14. Hârita, 15. Yâjñavalkya, 16. Prachetas and the rest. By the

* See Manu. II. 14 for conflict of Śruti, &c.

"But when two sacred texts (Śruti) are conflicting both are held to be law ; for both are pronounced by the wise to be valid law."

phrase "and the rest" is meant 17. Budha, 18. Devala, 19. Sumantu, 20. Jamadagni, 21. Viśvâmitra, 22. Prajâpati, 23. Paiṭhînasi, 24. Pitâmaha, 25. Baudhâyana, 26. Chhâgaleya, 27. Jâbâla, 28. Chyavana, 29. Marîchi, 30. Kaśyapa.

In the Bhaviṣya Purâṇa we find the following addressed by Iśvara to Guha:—"Having pondered over the texts of the eighteen Purâṇas, O child, and over the texts of the Smṛitis, beginning with Manu and which are thirty-six in number, I now tell thee."

[This shows that the Smṛitis are 36 in number.] The Smṛitis like the 1. Vṛiddha-Śâtâtapa, 2. Yogi-Yâjñavalkya, 3. Vṛiddha-Vasiṣṭha, 4. Vṛiddha-Manu, 5. Laghu-Hârita, &c., should be included in the well known thirty-six under their original authors. [Thus Manu includes the ordinary and the Vṛiddha Manu, and so on.] Thus Yâjñavalkya says (III. 110) "I have declared the science of Yoga."

Ratnâkara says: "we find in the Bhaviṣya Purâṇa itself the enumeration of other Smṛitis like Gobhila, Ṛiṣya Śringa, &c., which are over and above the thirty-six, so we conclude that thirty-six does not exhaust the number of Smṛitis, but is only an enumeration made by the Śiṣṭas." Those which are found as Gṛihya Sûtras and their Pariśiṣṭas, &c., they belong to a different category: like the Purâṇas. As in the Bhaviṣya:—"The Maitrâyaṇîya, the Chhandoga, the Kaṭha, the Âpastamba, the Bahvṛichas, their Pariśiṣṭas and those called Khilas (are also Smṛitis)."

The Viṣṇu-Dharma, the Śiva-Dharma, the Mahâbhârata, and the Râmâyana and the rest are also to be included among Smṛitis. As says the Bhaviṣya:—"The eighteen Purâṇas, the history of Râma (Râmâyaṇa), the Viṣṇu-Dharma-Śâstra, &c., the Śiva-Dharma; the fifth Veda called the Mahâbhârata composed by Kṛiṣna-Dvaipâyana, the Sauradharma, the Mânavokta Dharma, are also taken as such by the wise," (adhyâya 4, v. 87-88).

The words "as such" in the above mean that they are also followed by the great men, and are authoritative, because they are not decried or dispraised by any and followed by great men, so they are to be taken also as Smṛitis. The opinion that the Smṛitis are thirty-six only in number, or twenty-four only in number, is held only by some and is contradicted by others, and is not authoritative.

That the Smṛitis are Dharma-Śâstras (Institutes of Sacred Law) we learn from Manu II. 10 where it is said "The Vedas should be known as Śruti; and the Dharma-Śâstras as Smṛiti."

In Âṅgiras we find:—"The wise say that the following are Upa-Smṛitis:—Jâbâli, Nâchiketa, Chhandas, Laugâkṣi, Kaśyapa, Vyâsa, Sanat Kumâra, Śatadru, Janaka, Vyâghra, Kâtyâyana, Jâtukarṇya, Kapiñjala, Baudhâyana, Kaṇâda, and Viśvâmitra."

In Hemâdri Dâna Khaṇḍa the following more are enumerated. "Vatsa, Pâraskara, Pulastya, Pulaha, Kratu, Ṛiṣya-śriṅga, Âtreya, Babhru, Vyâghra, Satyavrata; Bharadvâja, Gârgya, Kârṣṇâjini, Laugâkṣi, and Brahma-Sambhava.

The Smṛitis of Prajâpati, Yama, Budha, and Devala which are enumerated in Kalpataru are quoted by Hemâdri as authority in the course of other authorities.

The Kalpataru holds that the four sciences mentioned in the Viṣṇu Purâṇa (III. 6. 26) as they relate to positive physical sciences should be taken as authority and Dharma in matters worldly. Those sciences are "the Âyurveda (Medicine), the Dhanurveda (Archery), the Gândharvaveda (Music), and the Artha Śâstra (the science of wealth)—thus the sciences are altogether eighteen" (Viṣṇu Purâṇa, III. 2. 26).

So also in the Śaiva Purâṇa, the Vâyavîya Saṁhitâ, chapter one, it is said: "O Romaharṣaṇa! O all-knowing! thou hast obtained through good luck a complete knowledge of all the Purâṇas from Vyâsa. The four Vedas, the six Aṅgas, the Mîmaṁsâ, the Nyâya, the Purâṇa and the Dharma Śastra are fourteen Vidyâs. The Âyurveda (medicine), the Dhanurveda (Archery), the Gandharvaveda (Music) and the Artha Śâstra (the

science of wealth) are the additional four making the Vidyâs eighteen. Of all these eighteen Vidyâs, treating of different topics, the original author and direct prophet is the Trident-handed Śiva: such is the saying." (Śiva Purâṇa, I. 23).

Though all these are sources of law, yet all of them do not deal with all matters, and sometimes they contradict each other, therefore the commentator says that though each of them is an authority, yet the lacunae of one should be supplied from the other, where one is incomplete; and where they differ there is option. Manu has also taught this option in II. 14. "But when two sacred texts (Śruti) are conflicting, both are held to be law; for both are pronounced by the wise to be valid law.

*The efficient causes of Dharma.*

**मिताक्षरा ॥**

**इदानीं धर्मस्य कारकहेतूनाह।**

Now the author explains the efficient* or subjective causes of Dharma (or religious merit.)

YĀJNAVALKYA'S VERSE 6.

**देशे कालउपायेन द्रव्यं श्रद्धासमन्वितम् ।**
**पात्रे प्रदीयते यत्तत्सकलं धर्मलक्षणम् ॥ ६ ॥**

**देशे** Deśe, in place (*i. e.*, where black antelopes roam at large.) **काले** Kâle, in time (*i. e.*, in due season.) **उपायेन** Upâyena, by (in) proper manner. **द्रव्य** Dravyam, thing, such as cow, &c. **श्रद्धा** Śraddhâ, faith. **समन्वितम्** Samanvitam, joined with. **पात्रे** Pâtre, in (to) proper person. **प्रदीयते** Pradîyate, is given. **यत्** Yat, whatever. **तत्** Tat, that. **सकलं** Sakalam, all. **धर्मलक्षण** Dharma lakṣaṇam, producer of Dharma. The word lakṣaṇa here does not mean mark but generator or utpâdaka.

6. Whatever thing is fully given in (proper) country, at (proper) time, with (proper) means, accompanied by faith, to (proper) person, that all is the cause of Dharma.—6.

**मिताक्षरा ॥**

**'देशो' यस्मिन्देशे मृगः कृष्ण इत्युक्तलक्षणः। 'कालः' संक्रान्त्यादिः। 'उपायः, शास्त्रोक्तेतिकर्तव्यताकलापः। 'द्रव्यं' प्रतिग्रहादिलब्धं गवादि। 'श्रद्धा' आस्तिक्यबुद्धिः, तदन्वितं यथा भवति तथा। 'पात्रं' 'न विद्यया' इत्येवमादिवक्ष्यमाणलक्षणम्। 'प्रदीयते' यथा न प्रत्यावर्तते तथा परस्वत्वापत्त्यवसानं त्यज्यते। एतद्धर्मस्योत्पादकम्। किमेतावदेव ? नेत्याह। सकलमिति। अन्यदपि शास्त्रोक्तं जातिगुणयागहोमादि तत्सकलं धर्मस्य कारकं, जातिगुणद्रव्यक्रियाभावार्थात्मकं चतुर्विधं धर्मस्य कारकमित्युक्तं भवति। तच्च समस्तं व्यस्तं वा यथाशास्त्रं द्रष्टव्यम्। श्रद्धा सर्वत्रानुवर्ततएव ॥ ६ ॥**

* The word dharma is used in two senses (1) the agent performing the acts which *produce* dharma – the Kâraka Hetu – the subjective side of dharma, (2) the expositional or declaratory side of dharma—the books that declare what acts are productive of dharma—the jñâpaka Hetu. When a person wishing to perform an act is in doubt as to whether it is dharma or not, he should refer to these jñâpaka hetus: and the Parṣad.

MITÂKṢARÂ.

"Country" as is described above—the country in which the black antelope freely roams. "Time" such as Saṅkrânti, &c.

"Means" is the assemblage of all subordinate acts necessary for the completion of a main act, as described in scriptures.

"Thing" obtained by acceptance of gifts, &c., such as cows, &c.

"Faith" belief in orthodoxy or after-life. "Accompanied by faith," in the manner which results from being accompanied by faith.

"Person" possessed of qualities to be described hereafter, "fitness to receive charity does not arise from knowledge alone, &c." (verse 200.)

"Given," *i.e.*, which is not taken back or does not return and which is abandoned till another acquires proprietary right in it.

These are the generators of Dharma. Are these all? The author says that these are not all because he uses the word sakalam. Others mentioned in the Scriptures such as caste, quality, sacrifices, fire-offerings, &c., are also efficient causes of Dharma. What is said here is the same as mentioned elsewhere, that the efficient causes of Dharma are four-fold, consisting of caste, quality, substance and action accompanied by faith.* All or some of them must be taken, according to the occasion, as taught by the scriptures; but faith must accompany them all.

BÂLAMBHAṬṬA'S GLOSS.

Are the above-mentioned fourteen vidyâs the kâraka-hetu of Dharma, *i.e.*, do they produce or generate merit: or are they the jñâpaka-hetu of Dharma, *i.e.*, merely declaratory of Dharma—showing what is Dharma and what is not. To this the commentator answers that they are jñâpaka-hetus; the kâraka-hetu is different, and is mentioned in the verse in discussion.

The force of the preposition pra in pradîyate is to show that the gift must be irrevocable and complete. The word lakṣaṇam in the text does not mean the "indicators of Dharma or jñâpaka" but the producers of Dharma: and so the commentator explains this word by saying utpâdaka.

The word 'sakala' in the Yâjñavalkya's text is not useless; for it indicates by implication that other factors not mentioned in the verse are also generators of Dharma.

In the commentary the word 'kâraka' is used, tat sakalam dharmasya kârakam. Another reading is kâraṇam or cause. The most prominent producers of Dharma are however, four, namely, jâti, Guṇa, dravya and kriyâ as mentioned in Nyâya.

The word "bhâvârtha" in the commentary means Śraddhâ or faith.

It does not, however, follow that a gift made without Śraddhâ is useless: for says a text: "Give with faith, give even without faith, give in all conditions." Cf. Taitt. Up.

*The Jñâpaka hetus.*

मिताक्षरा ॥

इदानीं धर्मस्य ज्ञापकहेतूनाह ।

Now the author describes the external sources of law (Dharma) the (jñâpaka)—the expounding causes of law.

* These are technical terms of logic.

YÂJNAVALKYA'S VERSE 7.

**श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।**
**सम्यक्संकल्पजः कामो धर्ममूलमिदं स्मृतम् ॥ ७ ॥**

**श्रुतिः** Śrutiḥ, the Vedas (revelations). **स्मृतिः** Smṛitiḥ, the Dharma-Śâstras. **सदाचारः** Sadâchâraḥ, the practice of good men or custom, usage **स्वस्य** Svasya one's own. **च** Cha, and. **प्रियम्** Priyam, dear. **आत्मनः** Âtmanaḥ, of the self. **सम्यक्** Samyak, fully, rightly, not opposed to scriptures. **संकल्पजः** Saṅkalpajaḥ result of consideration, result of mature consideration. **कामः** Kâmaḥ, desire. **धर्ममूलम्** Dharma-mûlam, the root or evidence, of Dharma **इदम्** Idam, this. **स्मृतम्** Smṛitam, declared, remembered traditionally.

7. The Śruti, the Smṛiti, the conduct of good men, what appears pleasant to one's own self, and the desire which springs from a good resolution, are said to be the roots of Dharma.—7.

**मिताक्षरा**

**'श्रुतिः' वेदः । 'स्मृतिः' धर्मशास्त्रम् । तथा च मनुः,**
**श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । इति । २ । १० ॥**
**सदाचारः 'सतां' शिष्टानाम् 'आचारः' अनुष्ठानं नाशिष्टानाम् । 'स्वस्य चात्मनः प्रियं' वैकल्पिके विषये । यथा "गर्भाष्टमेऽष्टमे वाऽब्दे" इत्यादिष्वात्मेच्छैव नियामिका । सम्यक्संकल्पाज्जातः शास्त्राविरुद्धः कामः । यथा मया भोजनव्यतिरेकेणोदकं न पातव्यमिति । एते धर्मस्य 'मूलं' प्रमाणम् । एतेषां विरोधे पूर्वपूर्वं बलीयस्त्वम् ॥ ७ ॥**

MITÂKṢARÂ.

"The Śruti" means the Vedas. "The Smṛiti," the Institutes of sacred law. As it is said by Manu "the Vedas are known as Śrutis or revelation and the Institutes of the sacred law are known as Smṛitis." (II.—10.)

"The conduct of good men" the conduct or practice of good or eminent men,* but not of bad men.

"What to one's own self is pleasant" relates to optional matters (in which there are alternatives, then one is at liberty to select any one) such as "in the eighth year of conception or birth should a Brahmin be

* The Śiṣṭas (eminent) are defined by Baudhâyana thus:—Śiṣṭas, forsooth, (are those) who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity and anger.

"Those are called Śiṣṭas who in accordance with the sacred law, have studied the Veda, together with its appendages, know how to draw inferences from that, and are able to adduce proofs perceptible by the senses from the revealed texts." (I. 1. 5 and 6.)

invested with the sacred thread," &c. In such cases one's wish alone is the law (in selecting any one of the alternatives.)

"Desire" which is born of a good resolve and is not opposed to scriptures. Such as "I shall not drink water except at meals."

These are the "roots" or evidences of Dharma. In case of contradiction among these, those stated first are stronger than those which follow.

BÂLAMBHAṬṬA'S GLOSS.

The word svasya in the verse is said by some to be redundant and used only to fill in the metre: because the word âtmanaḥ has the same meaning as svasya, both meaning "of the self." But as a matter of fact, the word âtman denotes all conscious beings in general, and if the word svasya were not used in the text, then priyamâtmanaḥ might have been interpreted as meaning what is pleasing to the Supreme Self. Or the use of both sva and âtman indicates that they are not to be taken as synonyms here. The word 'cha' 'and' is to be read along with Kâma.

The word Sadâchâra does not mean 'good conduct,' which would have been the meaning, if it were a karmadhâraya compound; but the commentator explains it as a Tat Puruṣa compound, namely, the conduct of good men. The word 'Satâm,' 'good men,' is in the plural, showing that if a single good man has done a solitary act which is of doubtful character, that should not be a rule of conduct. The marks of Śiṣṭas are given in the Mahâbhâṣya on Pṛiṣodarâdi sûtra of Pâṇini (VI. 3. 109). 'The pleasant to one's own self' is confined only to matters in which option is allowed by law: otherwise the rule would be too wide. The word samyak of the verse is explained by the commentator as Śâstra-aviruddha—not opposed to scriptures. The word mûla in the verse does not mean the progenitor, but evidence or authority.

[The custom or Sadâchâra, and the self-imposed law are not however laws strictly so called. They are intuitive laws (Sâkṣât) or apparent unwritten laws (Sâkṣât). But the direct and pure or pratyaksa laws are those declared in the Śruti].

There is however no conflict between the Sâkṣâtakṛita and the Pratyakṣa laws. The Pratyakṣa laws are the Śrutis alone. It is the highest authority in matters of Dharma: while the Smṛitis, &c., are various sub-divisions of Śrutis. Therefore, in case of conflict of these, the first in order of enumeration prevails.

**मिताक्षरा ॥ देशादिकारकहेतूनामपवादमाह ।**

Mitâkṣarâ.—The author now mentions an exception to the efficient causes of Dharma such as country, &c.

YÂJNAVALKYA'S VERSE 8.

**इज्याचारदमाहिंसादानस्वाध्यायकर्मणाम् ।**
**अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥ ८ ॥**

**इज्या** Ijyâ, worship, performance of Vaidic] rites. **आचार** Âchâra, good conduct, observance of the Smṛiti rules. **दम** Dama, control of conduct. **अहिंसा** Ahiṃsâ, harmlessness, not injuring any creature. **दान** Dâna, giving alms, charity. **स्वाध्याय** Svâdhyâya, study of sacred scriptures. **कर्मणाम्** Karmaṇâm, of actions. **अयं** Ayam, this. **तु** Tu, only. **परमः** Paramaḥ, highest. **धर्मः** Dharmaḥ, duty. **यत्** Yat, that **योगेन** Yogena, through meditation and concentration. **आत्म-दर्शनम्** Âtma-darśanam, to see the Self.

8. Of all works (consisting of) sacrifices, or rituals, or control of conduct, or harmlessness, or liberality or the study of the Vedas; this alone is the highest Dharma (duty) that one should see the Self by Yoga.—8.

मिताक्षरा ॥

इज्यादीनां कर्मणाम् अयमेव परमो धर्मः यत् 'योगेन' बाह्यचित्तवृतिनिरोधेनात्मनो 'दर्शनं' याथातथ्यज्ञानम्। योगेनात्मज्ञाने देशादिनियमो नास्तीत्यर्थः। तदुक्तम्। "यत्रैकाग्रता तत्राविशेषात्" इति ॥ ८ ॥

MITÂKṢARÂ.

Of works like sacrifices, &c., this alone is the highest Dharma that by "Yoga" alone or by stopping of the functioning of the thinking principle, with regard to external objects, one should see the Self or have the knowledge of reality. The meaning is that in (the practice of) Yoga in order to obtain the knowledge of one's Self, there are no restrictions of country, &c. As it has been said "wherever there is concentration, there exist no restrictions."

BÂLAMBHAṬṬA'S GLOSS.

The word karma is to be read along with every one of these, such as, Ijyâ karma, Âchâra karma, etc. Therefore the commentator says Ijyâdînâm Karmaṇâm.

Though the word karma comes as the last word of a compound, it, however, is not a Dvaṇdva here. The Dvaṇdva ends with Svâdhyâya. While this word karma forms Tat puruṣa compound.

The definition of "Yoga" given by the commentator is almost the same as given by Patañjali (I. 2.) Patañjali defines Yoga as cessation of all functions of the mind; while Vijñâneśvara limits, for the purposes of Dharma, this universal definition, adding the words "from external objects," *i.e.*, there should be no thought of any external object in the mind.

The "seeing of self" or "Âtmadarśana" means to get true knowledge. For the practice of "Yoga" no restriction of country, caste, etc., is laid down. (Every one can practise yoga in any country. And not only in that country where black antelopes roam). As an authority for this, the commentator quotes Paṭañjali by saying "where there is a concentration in a person, there the man gets success, irrespective of country, etc."

*Means of adjudication.*

मिताक्षरा ॥ कारकहेतुषु ज्ञापकहेतुषु वा संदेहे निर्णयहेतुमाह ।

Mitâkṣarâ.—Now the author explains the means of adjudication, whenever there arises a doubt in regard to the efficient (subjective) causes and the expositional (or objective) causes of Dharma.

YÂJNAVALKYA'S VERSE 9.

चत्वारो वेदधर्मज्ञाः पर्षत्त्रैविद्यमेव वा ।
सा ब्रूते यं स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥ ९ ॥

चत्वारः Chatvârah, four. वेदधर्मज्ञाः Veda-Dharmajñâh, versed in the Vedas and Dharma Śâstras. पर्षत् Parṣad, synod. त्रैविद्यम् Traividyam, an assembly of those

who are versed in the three branches of learning. एव Eva, alone. वा Vâ, or. सा Sâ, she, the above mentioned parṣad. ब्रूते Brute, declares. यं Yam, whatever. स Sa, that. धर्मः Dharmaḥ, Dharma. स्यात् Syât, be. एकः Ekaḥ, one. अध्यात्मवित्तमः Adhyâtma-vit-tamaḥ, the best knower of Self.

9. Four persons who know the Vedas and the Dharmas, or who know only the three sciences, constitute a "Parṣad" (a legal assembly.) What it says is Dharma. Or that which even one person, who is best among the knowers of spiritual sciences declares.—9.

मिताक्षरा

'चत्वारा' ब्राह्मणाः वेदधर्मशास्त्रज्ञाः पर्षत्। तिस्रो विद्या अधीयतइति त्रिविद्याः, तेषां समूहस्त्रैविद्यम्। धर्मशास्त्रज्ञत्वमत्राप्यनुवर्तते। तद्वा पर्षत्। 'सा' पूर्वोक्ता पर्षत् यं ब्रूते स धर्मः। अध्यात्मज्ञानेषु निपुणतमो वेदधर्मशास्त्रज्ञश्च एकोऽपि वा यं ब्रूते सोऽपि धर्मः॥ ९॥

MITÂKṢARÂ.

'Four' Brâhmaṇas who know (the duties prescribed by) the Vedas and the Dharma Śâstras form a "Parṣad or a legal assembly." Those who study three sciences are called tṛi-vidyâḥ. Their assembly is called an assembly of persons who know only three sciences (traividyam in the original.)

The knowledge of Dharma Śâstra is understood after them also, *i.e.*, the traividyam or the assembly of the knowers of the Three Vidyâs, must also know the Dharma Śâstra. It also constitutes a "Parṣad."

What the above named Parṣad says is Dharma. And what even one person, who is most experienced in the knowledge of Self and who knows the Vedas and the Dharma Śâstra, says is also Dharma.

Here ends the Introduction.

BÂLAMBHAṬṬA'S GLOSS.

In order to indicate that none but a Brâhmaṇa has a right to expound the law, the commentator adds the words "Brâhmaṇaḥ" after the word "four." The word "Dharma" in the text means the Dharma-Śâstra, as it is read along with the word "Veda" (which is also the name of a scripture) : therefore the commentator uses the word "Dharma-Śâstra, &c."

The three Vidyâs are the Rik, the Yajus and the Sâma Vedas. But the knowers of the three Vedas must also know the Dharma-Śâstra in order to constitute a legal assembly. The force of 'eva' or 'only' in the text is to exclude the fourth Veda.

In the Kûrma Purâṇa (XXX. v. 2-7) the same idea is also expressed : "A man incurs guilt when he omits to do an ordained act, or does an act which is prohibited. The Prâyaśchitta or penance is the purification for it. Let a Brâhmaṇa never remain without Prâyaśchitta : let him perform what the learned, tranquil Brâhmaṇas say. What a single Brâhmaṇa who is well versed in the meaning of the Vedas, who is tranquil, who desires

Dharma alone, and who performs the fire-sacrifice, declares (as prâyaschitta) that even is the highest law (Dharma). Where the Brâhmaṇas do not keep the sacred fire but are Dharma-desirers and versed in the sense of the Vedas, then what three of such Brâhmaṇas say that is to be known as dharma (and prayaśchitta may be done accordingly). (Where they are not dharma-desirers but) know many Institutes of Sacred Law, and are dexterous in logical reasoning and argumentation and full discussion of a point, and have studied the Vedas, then *seven* such persons are necessary to declare the law (of prâyaśchitta). (But where they do not possess the other qualifications) but know the principles of exegetics (mimâṁsâ) and logic (nyâya) and are versed in the Vedânta, then twenty-one such Brâhmaṇas are necessary to declare the law of prâyaśchitta."

*Note.*—Manu lays down the following rules as regards Śiṣṭas and Parṣad (XII. 108 to 114) :—

(108). If it be asked how it should be with respect to (points of) the law which have not been specially mentioned, the (answer is), that which Brâhmaṇas (who are) Śiṣṭas propound, shall doubtlessly have legal (force). (109). Those Brâhmaṇas must be considered as Śiṣṭas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts. (110). Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute. (111). Three persons who each know one of the three principal Vedas, a Logician, a Mimâmsaka, one who knows the Nirukta, one who recites (the institutes of) the sacred law, and three men belonging to the first three orders shall constitute a legal assembly, consisting of at least ten members. (112). One who knows the Rig-veda, one who knows the Yajur-Veda, and one who knows the Sâma-Veda shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law. (113). Even that which one Brâhmaṇa versed in the Veda declares to be law must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men. (114.) Even if thousands of Brahmaṇas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist sonly by the name of their caste, meet, they can not (form) an assembly (for settling the sacred law)."

Compare Manu, II. 12 with verse 7 :—

"The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the four-fold means of defining the sacred law."

## CHAPTER SECOND—BRAHMACHARI OR STUDENTSHIP.

*The four castes.*

**मिताक्षरा ॥ एतैर्नवभिः श्लोकैः सकल शास्त्रोपोद्घातमुक्त्वा इदानीं वर्णादीनां धर्मान्वक्तुं प्रथमं तावद्वर्णानाह ।**

Mitâkṣarâ.—By the above nine verses, having given a general view of the whole Institute, now the author, in (or before) explaining the duties of the various castes, etc., first enumerates all the castes.

YÂJNAVALKYA'S VERSE 10.

**ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः ।**
**निषेकाद्याः श्मशानान्तास्तेषां वै मन्त्रतः क्रियाः ॥ १० ॥**

**ब्रह्म** Brahma, The Brâhmaṇa caste. **क्षत्रिय** Kṣatriya, the Kṣatriya caste. **विट्** Viṭ, the Vaiśya caste. **शूद्राः** Sûdrâḥ, the Sudra caste. **वर्णाः** Varṇâḥ, castes or colors. **तु** Tu, only. **आद्याः** Âdyâḥ, the first. **त्रयः** Trayaḥ, the three **द्विजाः** Dvijâḥ, the twice-born. **निषेकादि** Niṣekâdi, from conception. **श्मशानान्ताः** Śmaśânantâḥ, to the funeral. **तेषां** Teṣâm, their, **वै** Vai, only, alone. **मन्त्रतः** Mantratah, with the mantras. **क्रिया** Kriyâḥ, the ceremonies.

10. The castes are the Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Sûdrâs. Only the first three (of these) are twice-born, the performance of the ceremonies beginning with the rite of impregnation and ending (with the funeral rites) in the cremation-ground, of these only, is prescribed with sacred formulas.—10.

**मिताक्षरा ॥**

**ब्राह्मणक्षत्रियवैश्यशूद्राश्चत्वारो वर्णा वक्ष्यमाणलक्षणाः । तेषामाद्यास्त्रयो ब्राह्मणक्षत्रियवैश्या द्विजाः । द्विर्जायन्त इति द्विजाः 'तेषां' द्विजानां 'वै' एव न शूद्रस्य । 'निषेकाद्याः' निषेको गर्भाधानमाद्यो यासां तास्तथोक्ताः । 'श्मशानं' पितृवनं तत्संबन्धि कर्म अन्तो यासां ताः क्रियाः मंत्रैर्भवन्ति ॥ १० ॥**

MITÂKṢARÂ.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śûdras are the four castes, whose qualifications will be described later on. "The first three of these," namely, the Brâhmaṇas, the Kṣatriyas and the Vaiśyas are twice-born. "Dvi" means twice and "Jâyante" are born. Hence they are called Dvija or twice-born. "Of these" of the twice-born, vai, "only" alone, that is, not of the Śûdras.

"Beginning with the rite of impregnation, &c.," those ceremonies to be described later on, among which Garbhâdhâna (or the ceremony of impregnation) stands first and the ceremonies performed in Śmaśâna or the cremation ground come at the end; all these rites are performed with Mantras or sacred formulas.

BÂLAMBHAṬṬA'S GLOSS.

The word upodghâta (general view or preface) is synonymous with udâhâra. The word "tâvad-varṇân' means *all* castes; the force of tâvad being to denote "all." The word tvâdyâḥ in the verse is equal to "âdyâḥ tu" meaning "the first (three) only." The word "Brahma" in the verse means "the Brahmaṇa caste" and so the commentator explains it by the word "Brâhmaṇa." The words "among these" should be read in the verse to complete the sentence. The word "dvija" is a technical term retaining also its etymological meaning; namely they are "twice-born" or regenerate: for the investiture with the sacred thread is the second birth. All ceremonies of the three higher castes are performed by reciting sacred formulas: those of the Śudras are performed in silence without such recitation.

*Yama on Śudras.*—As says Yama: "The Śûdra also must be similarly sanctified, by the performance of the above rites but without the utterance of the sacred formulas."

The word "pitṛi vanam" (used by the commentator) means the place where the corpse is placed. The Śmaśana cannot be the name of a ceremony, so the commentator explains it by saying "the ceremonies *appertaining* to the cremation ground." In other words, it means the Saṃskâra with regard to the corpse and the preta or the departed spirit; consisting of Parâchîṣṭi ceremony.

*A general rule.*—A general rule with regard to these rites is thus laid down:—"In Puṁsavana, the sîmantonnayana, the tonsure, the Upanayana, the godâna, the marriage-bath, and in the marriage ceremonies, the Nândî Śrâddha should be performed on the day previous. Therefore on the occasion of these impurities, let the Sapiṇḍas assemble or dwell in the same house. Those who are joint in food perform together the same rites and dine together. For ten days after the death of father or mother, those kinsmen who do not perform bathing in cold water, or offering daily piṇḍas, &c., are considered as degraded, unfit to join in sacred (havya) and pious (kavya) works.

Another text says:—"Those sapiṇḍas who are within three degrees, but who do not join in auspicious ceremonies, marriage, &c., and remain dwelling in separate houses, cook separately their food and perform separate Śrâddha rites, &c., are thrown to the big serpents by Soma, the lord of the ancestors."

Or the word Soma in the above text may mean:—"he who dwells with Umâ स—उमा—सोम, *i. e.*, Śiva or Rudra, the Destroyer. Such souls are given over to his snakes by Rudra, the Destroyer.

[The same text then goes on to say] "Or he places it on the lap of Nirriti in front of Yama."

*The Saṃgraha.*—When owing to some unavoidable reason the sapiṇḍas cannot dine together and dwell under the same roof, then they should observe the following rule laid down in the Saṁgraha:—"If owing to some difficulty it is not possible to dwell together, then they may remain in their own houses, but observe the impurity by cessation of Svadhâ rites, &c. If one is incapable of feeding all (through poverty. &c.) then all having prepared their own food (separately) should dine together."

*The Sacraments.*

मिताक्षरा ॥ इदानीं ताः क्रिया अनुक्रामति ।

MITAKSÂRÂ.

Now the author recounts those sacraments.

YÂJNAVALKYA'S VERSE 11.

**गर्भाधानमृतौ पुंसः सवनं स्पन्दनात्पुरा ।**
**षष्ठेऽष्टमे वा सीमन्तो मास्येते जातकर्म च ॥ ११ ॥**

**गर्भाधानं** Garbhâdhânam, the conception-rite: literally, garbha=(in the) womb, Âdhâna=placing (seed). **ऋतौ** Ritau, in the season. **पुंसः** Pumsaḥ, of male. **सवनं** Savanam, begetting, creating. The ceremony by which a male-child is secured. **स्पन्दनात्** Spandanât, quickening, moving of the fœtus. **पुरा** Purâ, before. **षष्ठे** Ṣaṣṭhe, in the sixth. **अष्टमे** Aṣṭame, in the eighth. **वा** Vâ, or. **सीमन्तः** Sîmantaḥ, parting of the hair. **मासि** Mâsi, in the month. **एते** Ete, at birth; **(आ+इ) ते)** when the child is born or comes out of the womb. **जातकर्म** Jâtakarma, the ceremony of birth. **च** Cha, and.

11. In season, the Garbhâdhâna ; before the quickening, the Puṃsavana ; in the sixth or the eighth month, the Sîmanta ; on delivery, the Jâtakarman.—11.

YÂJNAVALKYA'S VERSE 12.

**अह्नन्येकादशे नाम चतुर्थे मासि निष्क्रमः ।**
**षष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥ १२ ॥**

**अह्नि** Ahani, on the day. **एकादशे** Ekâdaśe, eleventh (after birth). **नाम** Nâma, Nâmakaranam (ceremony) or the rite of naming the child. **चतुर्थे** Chaturthe, in the fourth. **मासि** Mâsi, month. **निष्क्रमः** Niṣkramaḥ, the rite of taking out (the child to see the sun or moon). **षष्ठे** Saṣṭhe, in the sixth. **अन्नप्राशनं** Annaprâśanam, the feeding the child with boiled rice. **मासि** Mâsi, in the month. **चूडा** Chûḍâ, chûḍâkaraṇam, the tonsure. **कार्या** Kâryâ, to be performed. **यथाकुलं** Yathâkulam, according to family custom.

12. On the eleventh day, the Nâma-ceremony ; in the fourth month, the Niṣkrama ; in the sixth month, the Annaprâśana ; and the Chuḍâkaraṇa is to be performed according to family usage.—12.

मिताक्षरा ॥

गर्भाधानमित्यनुगतार्थं कर्मनामधेयम्, एवं वक्ष्यमाणान्यपि । तद्गर्भाधानम् 'ऋतौ' ऋतुकाले वक्ष्यमाणलक्षणे । पुंसवनाख्यं कर्म गर्भचलनात्पूर्वम् । षष्ठेऽष्टमे वा मासि सीमन्तोन्नयनम् । एते च पुंसवनसीमन्तोन्नयने क्षेत्रसंस्कारकर्मत्वात् सकृदेव कार्ये न प्रतिगर्भम् ।

यथाऽऽह देवलः,

सकृत् सुसंस्कृता नारी सर्वगर्भेषु संस्कृता । इति ।

'एते' आ इते आगते गर्भकोशात्कुमारे जाते जातकर्म । एकादशेऽहनि नामकरणं, तच्च पितामहमातामहादिसम्बद्धं कुलदेवतासम्बद्धं वा । यथाऽऽह शङ्खः, "कुलदेवतासम्बद्धं पिता नाम कुर्यात्" इति । चतुर्थे मासि निष्क्रमलक्षणं कर्म सूर्यावेक्षणं कर्म । षष्ठे मास्यन्नप्राशनं कर्म । चूडाकरणं तु यथाकुलम् । कार्यमिति प्रत्येकं सम्बध्यते ॥ ११ ॥ ॥ १२ ॥

MITÂKṢARÂ.

*The Garbhâdhâna.*—The "Garbhâdhâna" is the appellation of a ceremony expressed by the meaning of the word itself (Garbha = embryo, Âdhâna = placing or the ceremony of impregnation) and so also the other rites to be described later on. That Garbhâdhâna should be in "season" *i.e.*, the time or season to be described hereafter.

*The Puṃsavana.*—The ceremony called "Puṃsavana" (must be performed) before the fœtus begins to move.

*The Sîmantonnayana.*—The "Sîmanta" ceremony (or parting the hair is to be performed) in the sixth or eighth month.

The latter two ceremonies, the Puṃsavana and the Sîmantonnayana, being rites for the consecration of the field (womb) are to he performed only once, and not at each pregnancy; as it has been said by Devala:—"A woman once properly consecrated is to be deemed consecrated for all subsequent conceptions."

*The Jâtakarma.*—एते "Ete" means 'delivery' and is equal to आ+इते which means 'coming out or being born.' Coming out of the child from the uterus.

On the child coming out of the womb, the ceremony of Jâtakarma or birth rite is to be performed.

*The Nâma-karaṇa.*—On the eleventh day of birth, the ceremony of naming (takes place). That name must be indicative of paternal or maternal grandfather and the rest, or denote the family deity. As it has been said by Śaṅkha:—"The father should select the name denoting the family deity."

*The Niṣkrama.*—In the fourth month the ceremony of Niṣkrama, *i.e.*, the ceremony of showing the child to the sun, should be performed.

*The Annaprâśana.*—In the sixth month the ceremony of Annaprâśana or feeding the child with boiled rice.

*The Chuḍâkaraṇa.*—The ceremony of Chuḍâkaraṇa (or the first shaving of the head) should be done according to family custom.

The phrase "is to be performed" should be joined to each of the above sentences.

BÂLAMBHAṬṬA'S GLOSS.

*The Puṃsavana and Sîmantonnayana.*

The names of the various ceremonies mentioned above, denote etymologically the nature of those ceremonies. They are what is technically known as Yoga-ruḍhi words. In the verse, the name Puṃsavana is broken up from metrical exigencies, into its constituent parts Pumsaḥ Savanam "begetting a male." The word spandanât is explained by the commentator by the word 'chalanât,' 'moving.' The word 'Sîmanta' in the verse is the abbreviated form of the full name Sîmantonnayana.

*Pâraskara.*—The Sîmantonnayanah and Puṃsavana are to be performed once only, as is declared by Pâraskara :—"Now the Sîmantonnayana (or the parting of the pregnant wife's hair). It is performed like the Puṃsavana, in her first pregnancy" (I. 15-2). The sense is that it is a ceremony for the purification of the field.

The authority of Devala, cited by the commentator, applies however to all the *three* ceremonies including the Garbhâdhâna.

*A pûrvapakṣa.*—Says an opponent :—"In the case of Sîmanta rite, it is reasonable that it should be performed only once; but why should not the Puṃsavana be repeated at every conception, for a man may desire more than one son?" In fact, the texts of Hârita quoted in Hemâdri :—"The wives of the twice-born, if sanctified once by Sîmanta, are considered as sanctified for all future conceptions" and Viṣṇu "If a wife, without Sîmanta sanctification gives birth to a child she must be sanctified after delivery" show that the statement of performing once only applies to Sîmanta only and does not refer to Puṃsavana. This is also the opinion of Sudarśanâcharya. This rule cannot be applied to Puṃsavana for Bahvṛicha kârikâ says :—"The rule is that the ceremonies should be repeated in every pregnancy."

*Reply.*—The begetting of a son is necessary in order to free one's self from the ancestral debt. One son is only necessary : and so the rite of Puṃsavana, by which a male child may be secured, is absolutely necessary only in the first conception. In subsequent conceptions, it may be performed, whenever a male child is desired, but not otherwise. But he who desires only a female child, need not perform it even once. Such is the sense of the Sûtra quoted by the opponent. The same is the meaning of Sudarśanâchârya.

*Viṣṇu quoted.*—The text of Viṣṇu :—"The Sîmanta is for the sanctifying of the female, some say it is for the consecration of the womb and so must be performed at every pregnancy." This is in apparent conflict, but not really so. The phrase "some say" shows that it is not an authoritative opinion.

*Âśvalâyana.*—So also the text of Âśvalâyana Smṛiti :—"The Bali offering and Sîmanta rite should be performed in each pregnancy." The Bali here refers to Viṣṇu-Bali, which should be done in the eighth month of conception. Nowadays this Bali offering has fallen into disuse. This may be performed in the third, fourth, fifth, or sixth month also or along with Sîmanta.

*Âpastamba G. S.*—The Âpastamba Gṛihya lays down the following rule about Puṃsavana :—"When the pregnant condition becomes visible the Puṃsavana should be performed, when the moon is in Tiṣya asterism." "The Sîmantonnayana in her first pregnancy in the fourth month (Ap. 14. 9). So also Kârṣṇâjini :—"The Sîmantonnayana should be performed during any time between the first quickening of the embryo till delivery : so says Śankha."

*Performance of many rites simultaneously.*—The pregnant condition becomes visible in the third or fourth month, for such is declared in the Bahvṛichas and other Smṛitis. If, therefore, the Puṁsavana is done in the fourth month, then the Sîmanta should be performed immediately before it, and then the Puṁsavana ; without losing the auspicious time. If both ceremonies are performed together, the Nândî Śraddha, &c., need be performed only once (and not repeated for each ceremony), for the time, place and agent are the same.

*Chhandoga Pariśiṣṭa.*—As in Chhandoga Pariśiṣṭa :—" Where many ceremonies are performed together, then in the first of these only the Mâtri Pûja is done, and not in the others, and so also the Śraddha is performed in the first only and not repeated in each separately."

*Vopadeva.*—According to Vopadeva this rule applies only where the saṁskâras of several children take place together. According to others, it applies to the performance of several saṁskâras together, when they were not performed in due time.

*Smṛiti-artha-Sâra.*—This is the opinion of the author of the Smṛiti-artha-Sâra also.

## THE CEREMONY FOR SECURING PAINLESS DELIVERY.

*Âpastamba G. S.*—In the Âpastamba Gṛihya Sûtra the Puṁsavana is the name of another ceremony also by which the child is quickly born, and the mother does not suffer the travails of child-birth for any length of time. It is a ceremony to shorten the period of travail and is called Kṣipra Puṁsavana :—" With a shallow cup that has not been used before, he draws water in the direction of the river's current ; at his wife's feet he lays down a Tûryantî plant ; he should then touch his wife, who is soon to be delivered, on the head with text Yajus (II. 11-14) and should sprinkle her with the water, with the next three verses (II. 11-15—17).

*The Anvâlovana.*—The Anvâlovana (the ceremony for preventing disturbances which could endanger the embryo) is necessary for those who follow Âśvalâyana, and not for the Taittiriyas. (See Âś. Gri., I. 13-1).

*Śaṅkha.*—Tho second Sîmanta may be performed in the seventh and eighth months of pregnancy also. The second may be performed even up to delivery : as says Śaṅkha : " So long as there is not delivery."

*Satyavrata.*—And also Satyavrata :—" If a woman delivers of a child, without Sîmanta being performed, the child should be placed in a basket, and the ceremony performed on the mother then and there."

These two (Sîmanta and Puṁsavana) must be performed at the fixed time ordained for them, even though such time be otherwise inauspicious owing to Astâdi (conjunction of a planet with the sun, &c). If, however, it can be avoided, it is better.

## THF RULES TO BE OBSERVED BY THE PREGNANT WOMAN.

[After describing so far, Bâlambhaṭṭa enters into a digression and lays down certain rules to be observed by pregnant women and their husbands].

*Kaśyapa.*—Says Kaśyapa as quoted in Pârijâta :—" A pregnant woman should avoid riding on elephants and horses, mountaineering or going up high staircase as well as violent exercises, quick movements (or running), and driving in carriages. She should avoid grief, blood-letting, agitation and worry, cock-posture, much work, sleeping by day, or keeping awake at night. So also crossing rivers (by boats or swimming) and driving in a carriage. After Puṁsavana she must avoid pungent and strong drugs, alkalis, coition and raising or carrying heavy loads."

*Dauhṛida.*—The husband should supply the wife during this period all that she takes a fancy to. If the fancy (daurhṛida) is not supplied, there is danger to the child in the womb ; it may become ugly, or die.

After the fifth month of pregnancy she should perform no sacred rites, daiva or pitrya, nor cook food for ancestral oblations or the Five Daily Sacrifices.

*Samvarta.*—In Samvarta :—"The pregnant woman should not eat in the evening twilight, nor should go or bathe on the roots of trees. Nor should sit on upaskara or rubbish heap, nor on pestle or mortar, nor bathe in deep water, nor frequent empty rooms, nor remain near an ant-hill, nor should be flattered in mind, nor make lines on the earth with nails, nor with charcoal or ash. Nor should she be addicted to much sleep and should avoid gymnastics : nor go where there is an ash-heap, or bones or skulls. She should avoid quarrel, and yawning and stretching of body. Her hair should not be flowing, nor should she remain polluted. She should not sleep with head towards north nor towards south : nor should she be lightly dressed, nor agitated nor with wet feet. She should not utter inauspicious words nor laugh much. She must always serve the elders and seek their good will. She should bathe in water in which are immersed health-giving herbs and woods. She should be without jealousy, and eager in the worship of the deity of the Home. She should be always cheerful, intent on the good of her husband, she should give alms, and observe the third night sacred to Pârvatî. A woman should always be peaceful, specially the pregnant woman. The son of such a woman would have good behaviour, long life, and intelligence, otherwise there is danger of abortion."

THE RULES TO BE OBSERVED BY THE HUSBAND OF THE PREGNANT WOMAN.

*Gâlava.*—Gâlava says :—"The husband should avoid burning, sowing, total shaving, mountaineering, and boating."

*The Samgraha.*—In the Saṁgraha :—"He should avoid carrying a corpse, bathing in the sea, sowing, offering piṇḍas, and going on foreign travel."

*Âśvalâyana.*—Âśvalâyana also says :—"Sowing and coition, pilgrimage, and eating at Śrâddhas after the seventh month, should be avoided by the husband of the pregnant woman." After the third month of pregnancy the husband should allow his hair to grow and not cut them. He should stop shaving except on ceremonial occasions.

After marriage one should not cut his hair for a full year, for six months after Mounjî, and for three months after Chuḍâkâraṇa : nor when one's wife is pregnant."

*Astrology.*—The rules laid down in books of astrology are similar :—"When the pregnancy becomes manifest, the husband should avoid sea, carriage, carrying of a corpse, shaving, going to pilgrimages like Gayâ, &c., or public sacrifices, or household sacrifices."

THE JÂTAKARMA OR THE BIRTH RITE.

*Pârijâta.*—"As soon as the father hears that a son is born to him, he must bathe with the dress he is in."

*(Pârijâta) Vaśiṣṭha.*—"Before the navel string is cut the birth-rite must be performed" (Vaśiṣṭha.)

*Samvarta.*—So also Samvarta :—"After the birth, the birth-rite must be performed duly. If by chance the proper time passed away, without the rite being performed, then it should be done when the days of birth impurity come to an end."

*Viṣṇu Dharma.*—In the Viṣṇu Dharma also we find :—"When the son is born the Śrâddha must be performed before the navel string is cut."

*Samvarta.*—This Śrâddha is to be done with gold alone, as says Samvarta :—"When a son is born, the wise father desiring auspicious things should perform the Śrâddha with gold alone, not with the cooked food nor with meat food." This should be done even if there is death impurity.

*Prajâpati.*—As says Prajâpati quoted by Hemâdri :—"If a son is born in the period of impurity, the father becomes pure temporarily (in order to perform the birth-rite Śrâddha) and he is purified from the prior impurity."

*Brihaspati.*—If the above time is passed away without performjng the Śrâddha, then Brihaspati lays down the following rule :—"If the proper time is over, then the person, who knows the law, should carefully find out another time consulting the Nakṣatra (asterism), Tithi (lunar day) and Lagna (the rising constellation.)"

*Viṣṇu Dharmottara.*—This Śrâddha must be performed "whether it is night or twilight or eclipse or there is some other birth impurity" (by the previous birth of another son of his own or of his kinsmen.) In the case of death impurity, this Śrâddha is to be performed in that period or after the expiry of that period; as we find in the Viṣṇu Dharmottara :—"or this may be performed by the self-regulated ones on the expiry of the period of Aśaucha."

*The Gotraja may perform it, in the father's absence.*—If the father be residing in a foreign country, then any gotraja kinsman of the child, such as uncles, etc., in the order of their seniority, should perform this ceremony.

This is the rule with regard to the rite of naming the child also. But though the time for it is also fixed, yet it must not be performed on days when there is Viṣṭi Yoga, Vaidhṛiti Yoga, or Vyatîpâda Yoga, eclipse, Samkrânti and Śrâddha. But there is no prohibition as regards Astâdi (inauspicious time) because the time for this ceremony is fixed. But if the proper time is passed, then the Astâdi prohibition should also apply, as will be mentioned further on.

*Mental Sandhyâ.*—Before performing this ceremony he should do mental Sandhyâ, without Prâṇâyama; up to the offering of Arghyaḥ; reciting fully the Gâyatrî he should give the Arghyaḥ to the sun.

## ADOPTION.

Baudhâyana lays down the following rule of adoption :—

**पुत्रपरिग्रहविधिं व्याख्यास्यामः। शोणितशुक्रसंभवः मातापितृनिमित्तकः तस्य प्रदानपरित्यागविक्रयेषु मातापितरौ प्रभवतः ॥ १ ॥**

**पुत्रपरिग्रहविधि** Putra parigraha vidhim, the rule for the adoption of a son. **व्याख्यास्यामः** Vyâkhyâsyâmaḥ, we shall explain. **शोणित-शुक्र-सम्भवः** Śonita-śukra-sambhavaḥ, blood-seed-born, formed of virile seed and uterine blood. **माता-पितृ-निमित्तकः** Mâtâ-pitṛi-nimittakaḥ, mother-father-as-cause. Man proceeds from his mother and father, as an effect from its cause. **तस्य** Tasya, of him. **प्रदान-परित्याग-विक्रयेषु** Pradâna-aparityâga-vikrayeṣu, in giving, abandoning and selling. **माता पितरौ** Mâtâ pitarau, the mother and the father. **प्रभवतः** Prabhavataḥ, have power.

1. We shall explain the rule for the adoption of a son. Man, formed of virile seed and uterine blood, proceeds from his mother and father (as an effect) from its cause. (Therefore) the father and mother have power to give, to abandon or to sell their (son).

**नत्वकं पुत्रं दद्यात् प्रतिगृह्णीयाद्वा सहि सन्तानाय पूर्वेषाम् ॥ २ ॥**

**न** Na, not. **तु** Tu, but. **एकं** Ekam, one, only. **पुत्रं** Puttram, the son. **दद्यात्** Dadyât, let give. **प्रतिगृह्णीयात्** Pratigṛihṇîyât, let receive. **वा** Vâ, nor. **सः** Saḥ, he.

हि Hi, because. सन्तानाय Santânâya, for the continuance. पूर्वेषां Pûrveṣâm, of the ancestors.

2. But let him not give nor receive (in adoption) an only son. For he (must remain) to continue the line of the ancestors.

**न तु स्त्री पुत्रं दद्यात् प्रतिगृह्णीयाद्वान्यत्रानुज्ञानाद्भर्तुः ॥३॥**

न Na, not. तु Tu, but. स्त्री Strî, a woman. पुत्रं Puttram, son. दद्यात् Dadyât, let give. प्रतिगृह्णीयात् Pratigṛihṇîyât, let receive. वा Vâ, or. अन्यत्र Anyatra, except. अनुज्ञानात् Anujñânât, with the permission. भर्तुः Bhartuḥ, of the husband.

3. Let a woman neither give nor receive a son except with the permission of her husband.

**प्रतिग्रहीष्यन्नुपकल्पयते द्वे वाससी द्वे कुण्डले अंगुलीयकंचाचार्यं च वेदपारगं कुशमयं बर्हिः पर्णमयमिध्ममिति ॥ ४ ॥**

प्रतिग्रहीष्यन् Pratigrahîṣyan, who is desirous of adopting (a son). उपकल्पयते Upakalpayate, procures. द्वे Dve, two. वाससी Vâsasî, garments. द्वे Dve, two. कुण्डले Kuṇḍale, ear-rings. अंगुलीयकं Aṅgulîyakam, finger ring. च Cha, and. आचार्यं Âchâryam, spiritual guide. च Cha, and. वेदपारगं Vedapâragam, who has studied the whole Veda. कुशमयं बर्हिः Kuśamayam varhi, layer of kuśa grass. पर्णमयं Parṇamayam, made of leaves. इध्मम् Idhmam, fuel. इति Iti, thus.

4. He who is desirous of adopting (a son) procures two garments, two ear-rings, and a finger-ring, a spiritual guide who has studied the whole Veda, a layer of kuśa grass and fuel of palâśa wood and so forth.

**अथ बन्धूनाहूय (निवेशन) मध्ये राजनि चावेद्य परिषदि वागारमध्ये ब्राह्मणानन्नेन परिविष्य पुण्याहं स्वस्ति ऋद्धिमिति वाचयित्वा अथ देवयजनोल्लेखनप्रभृत्याप्रणीताभ्यः दातुः समक्षं गत्वा पुत्रं मे देहीति भिक्षेत ॥ ५ ॥**

अथ Atha, then. बन्धून् Vandhûn, relations. आहूय Âhûya, having called. निवेशन मध्ये Niveśana madhye, in their presence. राजनि Râjani, to the king. च Cha, and. आवेद्य Âvedya, having informed. परिषदि Pariṣadi, in the assembly. वा Vâ, or. आगारमध्ये Âgâramadhye, in the dwelling place. ब्राह्मणान् Brâhmaṇân, Brâhmans. अन्नेन Annena, with food. परिविष्य Pariviṣya, placing before them. पुण्याहं Puṇyâham, an auspicious day. स्वस्ति Svasti, hail. ऋद्धिं Riddhim, prosperity. इति Iti, this. वाचयित्वा Vâchayitvâ, having made them utter. अथ Atha, now. देवयजनोल्लेखनप्रभृत्याप्रणीताभ्यः Devâyajanollekhana prabhṛityapraṇîtâbhyaḥ from that place, where the gods are worshipped, and which begin with the drawing of the lines on the altar and end with the placing of the water vessels. दातुः Dâtuḥ, of the giver. समक्षं Samakṣam, in the front. गत्वा Gâtvâ, having gone. पुत्र Puttram, son. मे Me, to me. देहि Dehi, give. इति Iti, thus. भिक्षेत Bhikṣeta, should request.

5. Then he convenes his relations, informs the king (of his intentions to adopt) in their presence, feeds the (invited) Brâhmans in the

assembly or in his dwelling, and makes them wish him "an auspicious day, hail, and prosperity." Then he performs the ceremonies which begin with the drawing of the lines from the altar (up to the end, from that place, where the devas are worshipped) and which end with the placing of the water vessels, goes to the giver (of the child) and should address (this) request (to him) "give me thy son."—6.

**ददामीतीतर आह ॥ तं परिगृह्णाति धर्माय त्वा परिगृह्णामि सन्तत्यै त्वा गृह्णामि इति ॥ ६ ॥**

(6) **ददामि** Dadâmi, I give. **इति** Iti, this. **इतरः** Itaraḥ, other. **आह** Âha, answers.

**तं** Tam, him. **परिगृह्णाति** Parigṛihṇâti, receives. **धर्माय** Dharmâya, for the fulfilment of my religious duties. **त्वा** Tvâ, thee. **परिगृह्णामि** Parigṛihṇâmi, I take. **सन्तत्यै** Santatyai, to continue the line. **त्वा** Tvâ, thee. **गृह्णामि** Gṛihṇâmi, I take. **इति** Iti, thus.

(6). The other answers "I give" (him).

He receives (the child with these words) "I take thee for the fulfilment of (my) religious duties; I take thee to continue the line (of my ancestors)."

**अथैनं वस्त्रकुण्डलाभ्यामंगुलीयकेन चालंकृत्य परिधानप्रभृत्याऽग्निमुखात् कृत्वा (पक्वान्नं) पक्वाञ्जुहोति ॥ ७ ॥**

**अथ** Atha, then. **वस्त्रकुण्डलाभ्यां** Vastrakuṇḍalâbhyâm, with garments and ear-rings. **अंगुलीयकेन** Aṅgulîyakena, with finger ring. **च** Cha, and. **अलंकृत्य** Alaṅkritya, having adorned. **परिधानप्रभृत्या** Paridhâna prabhṛitya, beginning with the rite of Paridhâna, *viz.*, placing of the pieces of woods called the Paridhis. **अग्निमुखात् कृत्वा** Agnimukhât Kritvâ, ending the with ceremony called Agnimukha. **पक्वान्** Pakvân, cooked (food). **जुहोति** Juhoti, offers.

7. Then he adorns him with the (above-mentioned) two garments, the two ear-rings, and the finger ring, performs the rites which begin with the placing of the (pieces of wood called) Paridhis (fences round the altar) and end with the Agnimukha and offer (a portion) of the cooked (food) in the fire.

**"यस्त्वा हृदा कीरिणा मन्यमानः" (५-४-१० ऋग्वेदे) इति पुरोऽनुवाक्यामनूच्य (रिक्ता) "यस्मै त्वं सुकृते जातवेद" (५-४-११ ऋग्वेदे) इति याज्यया जुहोति ॥८॥**

**यः** Yaḥ, who. **त्वा** Tvâ, thee. **हृदा** Hṛidâ, with (grateful) heart. **कीरिणा** Kîriṇâ, with praises. **मन्यमानः** Manyamânaḥ, remembering. (Rig-Veda, 5. 4. 10.) **इति** Iti, this. **पुरोऽनुवाक्यां** Puronuvâkyâm, the verse Puronuvâkyâm. **अनूच्य** Anûchya, having recited. **यस्मै** Yasmai, to which. **त्वं** Tvam, thou. **सुकृते** Sukṛite, of good deeds. **जातवेदः** Jâtavedaḥ, O Jâtavedas (Rig-Veda, 5. 4. 11) **इति** Iti, this. **याज्यया** Yâjyayâ, with the Yâjya (verse.) **जुहोति** Juhoti, offers an oblation.

8. Having recited the Puronuvâkyâ (verse) "As I remembering thee with grateful spirit," &c., (Rv. V. 4. 10) he offers an oblation, reciting the Yâjya (verse) "The pious man, O Jâtavedas," &c. (Rv. V. 4. 11).

*Note.*—As I, remembering thee with grateful spirit, a mortal call with might on the immortal, vouchsafe us high renown, O Jâtavedas, and may I be immortal by my children. (Rv. V. 4. 10.)

The pious man, O Jâtavedas Agni, to whom thou grantest ample room and pleasure, gaineth abundant wealth with sons and horses, and with kine for his well being.—(Rv. V. 4. 11.)

**अथ व्याहृतीर्हुत्वा स्विष्टकृत्प्रभृति सिद्धमाधेनुवरप्रदानाद्दक्षिणां ददाति ॥ ९ ॥**

**अथ** Atha, then. **व्याहृतीः** Vyâhṛitîḥ. Vyâhṛiti (verse) **हुत्वा** Hutvâ, having offered. **स्विष्टकृत्प्रभृति** Sviṣṭakṛitprabhṛiti, which begin with the oblation to Agni Sviṣṭakṛit. **सिद्धं** Siddham, known. **आधेनुवरप्रदानात्** Â-dhenuvarapradânât, end with the presentation of a cow. **दक्षिणाम्** Dakṣiṇâm, as a fee. **ददाति** Dadâti, gives.

9. Then he offers (oblations reciting) the Vyâhṛitis :—(the ceremonies) which begin with the oblation to Agni Sviṣṭakṛit and end with the presentation of a cow, as a fee (to the officiating priest are) known.

**एते एव वाससी एते एव कुण्डले एतच्चांगुलीयकम् ॥ १० ॥**

**एते** Ete, these two. **एव** Eva, also. **वाससी** Vâsasî, two garments. **एते** Ete, these two. **एव** Eva, also. **कुण्डले** Kuṇḍale, ear-rings (two) **एतत्** Etat, this. **च** Cha, and. Aṅgulîyakâm, finger ring.

10. And presents (to the spiritual guide) as a sacrificial fee those two dresses, those two ear-rings, and that finger-ring (with which he had addressed the child.)

**यद्येवं कृत्वौरसः पुत्र उत्पद्यते तुरीयभागेष भवतीतिह स्माह बौधायनः ॥ ११ ॥**

**यदि** Yadi, if. **एवं कृत्वा** Evamkritvâ, after the performance of these (rites). **औरसः** Aurasaḥ, legitimate. **पुत्रः** puttraḥ, son. **उत्पद्यते** utpadyate, is born. **तुरीयभाक्** turîyavâk, receiver of the fourth share. **एषः** Eṣaḥ, the adopted son. **भवति** Bhavati, is. **इति** Iti, this **ह** Ha, verily. **स्माह** Smâha, says. **(बौधायनः)** (Baudhâyanaḥ), so-named Ṛiṣi.

11. If after the performance of these (rites) a legitimate son of his own body is born (to the adopter, then the adopted son) receives a fourth (of the legitimate son's) share.

Thus says Baudhâyana.

## THE PUJÂ OF THE GODDESS ṢAṢṬHÎ.

Says Nârada :—

*Nârada.*—The sixth night should be specially guarded. Vigil should be kept in the night ; and offering should be given to the ancestors. Men should keep awake the whole night armed, and women in dancing and singing : and so also on the tenth night of birth.

## THE RITUAL.

Perform Saṅkalpa with the following Mantra :—

*Saṅkalpa.*—To-day (in the year so and so, &c....) I shall worship with these humble offerings, Gaṇapati, Dûrgâ, Iṣṭa-devatâ, (the tutelary deity), Kula-devatâ (the family deity), Grâma-devatâ (the village deity), the Sixteen Mothers, Gaurî and the rest, the Six Kṛittikâs, Kârtikeya (the God of War), the Weapon, Viṣṇu, and Mahâ Saṣṭhî, &c., desiring to obtain all kinds of prosperity, and in order to please the Supreme Îśvara, and by the removal of calamities, to pray for the attainment of long life and health for the new born baby, for its mother, and for myself. For the successful performance of all ceremonies I shall worship first Gaṇapati also.

*Gaṅapati Pûjâ.*—Having recited this Saṅkalpa, let him worship Gaṇapati with Pâdya (water for washing the feet), Arghya, Âchamanîya, &c.

Then let him pray to Gaṇapati with the following Mantra :—

"Om ! O Deva, destroyer of all obstacles ! One-tusked, elephant-faced, thou art worshipped with devotion and love. Make this infant attain long life. O big-bellied ! O Great One ! O Destroyer of all misfortunes, may the child live long through thy Grace."

*The dispersion of goblins.*—Having thus prayed to Gaṇapati, let him scatter mustard seeds all round, reciting :—" Fly away, ye evil spirits and goblins that dwell in earth ; may all the evil spirits that throw obstacles, be destroyed through the command of Śiva."

*Ghaṭa-sthâpana.*—Then let him place a jar full of water and recite on it the Mantra :—" May Heaven and Earth, the Mighty pair, bedew for us our sacrifice, and feed us full with nourishments."—(Rig Veda, I. 22. 13). Then let him worship Varuṇa on this jar. Then place on this jar the metal image of the goddess taken from the furnace. Then let him worship, after invocation, Gaṇapati, Dûrgâ and the rest on the small heaps of rice or on betel-nuts. The first of these is the pûjâ of Gaṇapati.

*Dûrgâ Pûjâ.*— The next is the Pûjâ of Dûrgâ with Jayantî mantra, namely :—

"Jayantî, Maṅgalâ, Kâlî, Bhadrakâlî, Kapâlinî. Dûrgâ. Kṣamâ, Śivâ, Dhâtṛî, Svâhâ, Svadhâ, namas tute." "Salutation to Thee, O All-conquering, O Auspicious one ! O Time ! O Fortunate Time ! O Destiny ! O Difficulty-remover ! O Forgiving One ! O Good ! O Supporter ! O Svâhâ ! O Svadhâ !"

Then having worshipped the Iṣṭa-devatâ, the Kûla-devatâ, the Grâma-devatâ, along with their respective vehicles, he should invoke the Sixteen Mothers and worship them. Then he should offer the following prayer :—" O Mothers of all creatures ! O Sources of all prosperity ! Being worshipped by me with faith, protect ye my child."

*Six Kṛittikâs and Eight Siddhis.*—Then the Six Kṛittikâs should be worshipped. The Six Kṛittikâs are named Śivâ, Sambhûti, Prîti, Sannati, Anasûyâ, and Kṣamâ. The Eight Siddhis (Occult Powers) are Aṇimâ (becoming small like an atom), Mahimâ (becoming big), Garimâ (becoming heavy), Laghimâ (becoming light), Prâpti (power of attaining), Prâkâmya, Îśitva (lordliness), Vaśitva (subjugating the will of another).

*Brahmâ, Śiva and Nârâyana.*—These should be worshipped—Brahmâ and his spouse Sarasvati, Śaṅkara and his spouse Bhavânî, and Nârâyaṇa and his spouse Lakṣmî. In the same way the Loka-pâlas (the Guardian angels of the planets) should be worshipped.

*The Mantras.*—The pûjâ mantras are, as for Śivâ, Śivâyai namaḥ, for Sambhuti, Sambhutyai namaḥ, &c. Each should be invoked and worshipped as above.

*Kârtikeya Pûjâ.*—Then invoking Kârtikeya, worship him: and afterwards offer the following prayer:—

"Om! O Kârtikeya! Mighty-armed! O Heart's-delight of Gaurî! O Deva! protect my son. Salutation to thee, O Ḳârtikeya!"

*The Sword Pûjâ.*—Then let him worship the Sword, after proper invocation. Then pray:—

"The Sword, the Punisher, the Scimitar, the Sharp-edged, the Difficult-of-attainment, the Womb-of-Fortune, the Victory, and the Upholder-of-law. Salutation to thee. These are thy eight names, O Sword! given to thee by the Creator himself. Thy asterism is Ḳṛittikâ, thy Guru is Lord Mahâdeva, thy body is golden (or Rohiṇya), thy protector is Lord Janârdana. Thou art my father and grandfather. Protect thou me always. Thou art refulgent like a blue cloud, sharp-teethed and small-bellied (tîkṣṇa-daṅṣṭra, ḳṛiśodara). [Thou art pure of heart, without anger and full of great energy.] Through thy help the earth is maintained, through thee, the Demon Buffalo was killed, therefore salutation to thee, O Sword! O sharp-edged! Pure-steel!" (Durgotsava Ritual in Bṛihat Nandikeśvara Purâṇa.)

"Salutation to Thee! O Nârâyaṇi! O Killer of Muṇḍa! O Châmuṇḍa! O Goddess of Destiny! O Prosperity! O destroyer of all evils!"

This mode of pûjâ is to be understood everywhere else also.

*The Bamboo Pûjâ.*—Then let him worship bamboo (vaṁśa.) [There is a pun on this word; here it means "bamboo" primarily, and dynasty or family-tree secondarily.]

"O auspicious One! Giver of all auspicious things! O the ever-beloved of Govinda! O Vaṁśa (bamboo)! increase my vaṁśa (dynasty). Salutation to thee, O Ever-merry!"

[Lute made of bamboo is the constant companion of Ḳṛiṣṇa.]

*The mace.*—Then give pujâ to musala (the mace). And salute reciting:—"O mace, grant to my son all that excellent strength which is possessed by Viṣṇu of the Unbounded energy."

*The conch shell.*—Then conch must be worshipped and saluted thus:—"Thou art the holiest of all holy things: the most auspicious of all auspicious things. Thou art held by Viṣṇu. Vouchsafe peace to me. O conch, thou art white. Thou art destroyer of mortal sins."

*The churning stick.*—Then the churning stick should be worshipped and saluted thus:—"O churning stick, thou art Mandâra Mountain, by thee the ocean was churned. Churn away all evils from this my son—salutations to thee."

*Viṣṇu Pujâ.*—Then do pujâ to Viṣṇu and salute with the following:—"Adored of the three worlds, Lord of Śri! O giver of victory! Grant peace, O wielder of the mace! O Nârâyaṇa! all hail to Thee! Let there be peace, let there be auspiciousness, let there be good of the child. Let the Lord Janârdana himself protect this infant."

*The plough.*—Let him then worship the plough, and salute it:—"O thou ploughshare! O Great One! O destroyer of all evils! O Rohineya! protect always my child. Salutation to thee." [This verse may also be translated as applying to Balarâma, the wielder of the plough.]

## THEN HE SHOULD WORSHIP ṢAṢṬHÎ.

*Prâṇâyâma and Nyâsa.*—Perform Prâṇâyâma with Om : and Nyâsa of the fingers and limbs with the syllable ṣâ, ṣî &c : as Oṃ ṣâṃ aṅguṣṭhâbhyâm namaḥ ; (salutation to the two thumbs) ; Oṃ ṣîṃ tarjanîbhyâm naṃaḥ (index finger) ; Oṃ ṣûṃ madhyamâbhyâm namaḥ (middle fingers,: Oṃ ṣaiṃ anâmikâbhyâm namaḥ (ring-fingers); Oṃ ṣauṃ kaniṣṭikâbhyâṃ namaḥ (little fingers), Oṃ ṣaḥ karatala karapṛiṣṭhâbhyâm namaḥ (palm and back of the hands). Then perform nyâsa of the limbs :—Oṃ ṣâṃ hṛidayâya namaḥ (heart); Oṃ ṣîṃ śirase svâhâ (Oṃ svâhâ to head); O sûṃ śikhâyai vaṣaṭ (vaṣaṭ to tuft knot): Oṃ ṣaiṃ kavachâya huṃ (Huṃ to the arms); Oṃ ṣauṃ netratrâya Vauṣaṭ (to the three eyes); Oṃ ṣaḥ astrâya Phaṭ (Phaṭ to the hands).

*Dhyâna.*—Then let him meditate and make the image of the goddess thus :—"The goddess is seated on a full-blown lotus, in a semi-lotus posture (one foot crossed and the other pendant?), adorned with all ornaments, having full-developed breasts, always raining nectar, dressed in yellow silk, having four arms, in the right upper hand holding a thick sceptre, and in the left upper hand holding an auspicious blue lotus, while holding various weapons in the other right and left arms." Having thus meditated on her, performing Prâṇâyama, (imagine that you) bring her out (of your heart) through the right nostril and place it on the metal image mentioned before, in the eight-petalled lotus, and invoke her with the following mantra :—" Come O boon-giving goodess ! O famed as great Ṣaṣṭhi ! protect my son with all thy powers, Hail to thee O Mahâ Ṣaṣṭhi."

*Âvâhana.*—Then saying "O great Saṣṭhi, come here and stay here," offer pujâ to her. O Jannadâ ! Hail, O Giver of birth ! I invoke the Birth-giver goddess. Hail, O Jivantikâ, O Living One ! I invoke the life-giver. "Be this our praise, O Varuṇa and Mitra ; may this be health and force to us. O Agni may we obtain firm ground and room for resting ; Glory to heaven, the lofty habitation." (Rig Veda, V. 47. 7). The pûja mantra is " Yâm janâḥ pratinandanti, &c.—(Pârâskara Gṛihya Sûtra, III. 2. 2.)

*Mantra.*—The night whom men welcome like a cow that comes to them, that night which is the consort of the year, may that night be auspicious to us. Svâhâ ! The night which is the image of the year, that we worship. May I reach old age imparting strength to my offspring. Svâhâ ! To the Samvatsara, to the Parivatsara, to the Iḍâvatsara, to the Idvatsara, to the Vatsara bring ye great adoration, may we undecayed, unbeaten, long enjoy the favour of these years which are worthy of sacrifices. Svâhâ ! May summer, winter and spring, the rains be friendly and may autumn be free of danger to us. In the safe protection of these seasons may we dwell, and may they last to us through a hundred years. Svâhâ.

Glory to thee, O Goddess, O Mother of the universe, O Giver of delight to the universe ! Be gracious, O auspicious goddess ! Hail to thee, O Goddess Ṣaṣṭhi ! O Goddess Ṣaṣṭhi ! O powerful One ! O Giver of Son to all ! O Giver of Boons ! May my child live long through thy grace."

*Naivedya.*—Having thus worshipped, let him offer Naivedya (cooked food) with the mantra :—" Deign to accept this food (Naivedya) consisting of cooked sweet rice, milk porridge (pâyasa), cake (polikâ), and piṣtha golika cake." Then offer fruits :—" I present these many excellent delightful fruits, may they give satisfaction to Ṣaṣṭhi. Through fruit, everything become successful (fruitful) and all desires are accomplished (fructify)." Then salute with the following mantra :—" O thou lover of thy devotees, and of men and sages and angels, protect this my son ! O Mahâ Ṣaṣṭhi hail to thee."

*Prayer to Ṣaṣṭhi.*—Then offer the child to the goddess, reciting :—"As thou didst protect the infant Skanda, the son of Gaurî, so protect this child of mine. Glory to thee, O

Ṣaṣṭhikâ. Glory to thee, O goddess Saṣṭhi, lady of the confinement room! Thou hast been worshipped with great devotion, protect the child along with its mother. Controller of all beings, increaser of all prosperity, instructor of all learnings, O mother! we bow to Thee. Thou procreator of all worlds, especially of all children, protect always my son in thy Nârâyaṇî form. O Destroyer of Obstacles! O Mahâ Saṣthi! protect this baby always. Protect the child along with the mother, always residing in this family. O Mother! thou doest always good to all creatures! Thou art the benefactress of the whole world as Ṣaṣṭhî protect thou always my son. O Saṣthikâ! O Illustrious! O Giver of good and bad boons! May my child live long through Thy grace, free from all dangers. In this lying in chamber, surrounded by all shining ones, protect O Glorious one! O Destroyer of all misfortunes! I have brought this child, born in my family, to thy feet, craving thy protection, may the child live long. All hail to Thee, O Mahâ Saṣṭhi! Protect this child. Thou art the energy of all the devas, thou art the well wisher of all children, protect like a mother, my son; glory to thee, O Mahâ Ṣaṣṭhî. As Rudrâṇî in thy awe-inspiring form, destroy all misfortunes. Giver of Life! O Giver of strength, O goddess! protect the child and be auspicious. Protect thou this child born in my family, from the Rakṣaṣas, the Bhûtas, the Piśâchas from the Ḍâkinîs, and Yoginîs. Protect like a mother my child from all beasts, and serpents. Thou art, O goddess! the Viṣṇu force, thou art the Brahmâic force, thou the Rudra force, all glory to Thee, O Mahâ Saṣṭhi. Thou art renowned as Mahâ Ṣaṣṭhi, the foster-mother of Kârtikeya, may my child live long, free from all calamities, through thy grace."

*Baptism.*—"Then let him baptise the child reciting:—"Let that power be in my child, by which force Kṛiṣna upheld with one hand the uprooted hill. May there be peace and prosperity, may all calamities be destroyed, may the sin go back from whence it came."

*Kârtikeya.*—Then pray to Kârtikeya:—"May the Sun and Moon and the Lords of the Quarters, and also Yama and Bhava protect this my child, and take charge of it. Let all the Devas from Indra downwards protect this child in all conditions and times, by day and by night, whether it be alert or heedless."

*A Prayer.*—Then let him recite the Protection hymn as given in the Âyur Veda:—"May Brahmâ always destroy all those Nâgâs, Piśâchâs, Gandharvâs, Pitarâs, Yakṣâs, and Rakṣasâs who want to injure thee. May the Lords of the Quarters and Intermediate Quarters protect thee from Night-wanderers of the earth and sky in all quarters. May the Riṣis, the Devas, the self-controlled Rajarṣis, the mountains, the rivers, and all seas and oceans protect thee. May Agni protect thy tongue, may Vâyu protect thy breaths called Prâṇas, may Soma protect thy Vyâna, and Parjanya thy Apâna. May the lightnings protect thy Udâna, and the thunders thy Samâna. May Indra, the Lord of Force, protect thy strength and Brihaspati protect thy will and thoughts. May the Gandharvâs protect thy desires, and may Indra guard thy goodness (Sattva). May the King Varuṇa protect thy intelligence and Ocean guard thy navel; the Sun, thy eyes; the Directions thy ears, and may the Moon protect thy mind. May the Vâyu protect thy nostrils, and the Herbs thy hair of the body. May the Ether protect thy ears; and the Earth thy body, the Fire thy head, Viṣṇu thy prowess and manliness. Brahmâ, the best of all, protect thy hands and feet. May these deities preside over the various parts of thy body always. After destroying all diseases, by reciting the above mantras taught in the Vedas, be thou protected. Mayst thou attain long life. May Viṣṇu say "Peace to thee," may the Nârada and the others say "Peace to thee." May Agni say "Peace," May Vâyu say "Peace," may the Devas and mighty serpents say "Peace," may the Pitâmaha say "Peace." May they all increase thy life."

*Rakṣâ-thread.*—While reciting this stotra (of 11 verses) let him take eleven threads, and make eleven knots, and the nurse (or mother) should put these threads round the

neck of the child. Then fumigate the room (of confinement) by burning white mustard seed, salt and the leaves of *nim* tree.

*Kṣetra-pâla.*—Then do pujâ to Kṣetra-pâla. The Saṅkalpa is :—"I, in such and such country, on such and such day, &c., will worship Kṣetra-pâla with all the worshipful concomitant Devas along with him, in order to procure all good fortune and remove all misfortunes, and to get long life and health for my new-born boy."

*Bhairava.*—Then he should say :—Bhairavâya Namaḥ, Bhairavam Âvâhayâmi. "Glory to the Terrible, I invoke the Terrible." "Glory to Kṣetra-pâla. I invoke Kṣetra-pâla. I invoke Gandharvas, I invoke Bhûtas, &c.

*Invocation.*—I invoke Yoginîs and the rest. I invoke the Mothers. I invoke the Âdityâs and the rest. I invoke the Wardens of the Quarters. I invoke the Mothers-of-the-Door."

## THE BALI OFFERING.

*Bali offering.*—Then having worshipped the invoked Devas, let him give them Bali of fried mâṣa pulse (?), reciting the following :—"Peaceful (nirvâṇa), free from agitation, peerless, free from taint, free from modification, awe-inspiring, holding a discus (or wheel), a sceptre, fiery mouthed, like a Rudra in splendour, making noise loud and continuous, with frowning brows, the Terrible, with a trident (śûla) in hand, and a leg of the bed post, myriad times terrible, having a ḍamaru in hand—such is the deva Kṣetra-pâla, protector of the field. I salute him."

*Bhairava.*—Bhairavâya namaḥ, imâm sadîpam mâṣa-bhokta-balim samarpayâmi :—"Salutation to Bhairava. This offering of fried mâṣa pulse and the lamp I offer to him."

*Gandharvâs.*—"May the semi-divine beings, the Gandharvâs, all of whom can assume various forms at will, protect my son ; and being satisfied, accept this bali offering." Then say Gandharvebhyo namaḥ, &c., as above.

*Kṣetra-pâla.*—O Kṣetra-pâla ! all glory to thee, O giver of all fruits of peace ! accept this bali and remove all calamities from the child." Say "Kṣetra-pâlâya, &c."

*Ghosts, &c.*—"May all the Bhûtas, Daityâs, Piśâchâs, and the rest, the Gandharvâs and the hosts of Râkṣasâs be propitious to me, and accept this bali." Say Bhûtâdibhyo namaḥ, &c.

*Yoginîs.*—"May the Yoginî, the Dâkînî, and the Mothers, wherever they may be dwelling, be all peaceful, and accept this bali of mine." Say Yoginyâdibhyo, &c.

*The Mothers.*—May the semi-divine Mothers, who at will assume many forms, themselves protect my son ; and being pleased accept this bali." Say Matṛibhyo namaḥ, &c.

*The Adityas, &c.*—"May all the Grahas like the Âdityas and the rest who always dwell in heaven, protect the child and accept this bali of mine." Say Âdityâdibhyo namaḥ, &c.

*The Dikpalâs.*—"May the Guardians of the Quarters and also Indra, &c., dwelling in their respective places become auspicious and accept this bali of mine." Say Dikpâlebhyo namaḥ, &c.

Then salute Châmuṇḍâ by saying "Châmuṇḍâyai namaḥ : all glory to Châmuṇḍâ.

*The Door Mothers.*—"The six Dvâra-Mataras are Nandâ, Nandinî, Vâsiṣṭhâ, Vasudevâ, Bhârgavâ, Jayâ-Vijayâ. May they accept this bali." Say Dvâra-matribhyaḥ, &c.

Then recite the following Vaidic mantras :—

*Indra bali.*—Of the Mantra "Trâtaram Indram," the seer is Garga, the Devatâ is Indra, the metre is Triṣṭup, and it is employed in offering bali to Indra.

*Mantra.*—Indra, the Saviour, Indra, the Helper, Indra, the Hero who listens at each invocation,

Śakra I call, Indra invoked of many. May Indra Maghovan prosper and bless us. (Rig Veda, VI, 47. 11).

*Formula.*—Then say:—"To Indra, to his dependents, *i. e.*, family members, to his weapon, to his spouse (or Energy), I offer this mâsa-bali along with the candle. O Indra! protect the quarters, eat the bali, and be the giver of long life to me and my family, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment, and be giver of welfare."

This formula should be repeated, after the following verses also, substituting for Indra the appropriate name of the Devatâ.

*Agni bali.*—Of the Mantra "Agnim dyuttam," the seer is Kâṇva Medhâtithi, the Devatâ is Agni, the metre is Gâyatrî, and it is employed in offering bali to Agni.

*Mantra.*—We choose Agni, the messenger, the herald, master of all wealth,

Well skilled in this our sacrifice.—(Rig Veda, I. 12. 1).

Then say:—"To Agni, to his dependents, &c.," as above.

*Yama bali.*—Of the mantra "Yamâya Somam," the seer is Yama, the Devatâ is Yama, the metre is Anuṣtup and it is employed in offering bali to Yama.

*Mantra.*—To Yama pour the Soma, bring to Yama consecrated gifts.

To Yama sacrifice prepared and heralded by Agni goes.—(Rig Veda, X. 14. 13).

Then, as above, say "To Yama, to his dependents, &c."

*Nirṛiti bali.*—Of the mantra "Mo ṣu ṇaḥ," the seer is Ghora Kâṇva, the Devatâ is Nirṛiti, the metre is Gâyatrî, and it is employed in offering bali to Nirṛiti.

*Mantra.*—Let not destructive plague or plague hard to be conquered, strike us down:

Let each, with drought, depart from us.—(Rig Veda, I. 38. 6).

Say as above "To Nirṛiti, &c.

*Varuṇa bali.*—Of the Mantra "Tat tvâ yâmi," the seer is Sunaḥśepa, the Devatâ is Varuṇa, the metre is Triṣṭupa: and it is employed to offer bali to Varuṇa.

*Mantra.*—I ask this of thee with prayer adoring, thy worshipper craves this with his oblation.

Varuṇa, stay thou here and be not angry; steal not our life from us, O thou Wide Ruler.—(Rig Veda, I. 24. 11).

Say as above "To Varuṇa, &c."

*Vâyu bali.*—Of the mantra "Tava Vâyo," the seer is Âṅgiras, the devatâ is Vâyu, the metre is Gâyatrî, and it is employed in offering bali to Vâyu.

*Mantra.*—Wonderful Vâyu, Lord of Right, thou who art Tvashṭar's son-in-law,

Thy saving succour we elect.—(Rig Veda, VIII, 26. 21).

Then say, as above, "To Vâyu, &c."

*Soma bali.*—Of the mantra "Soma dhenum," the seer is Gautama, the Devatâ is Soma, the metre is Triṣṭup, and it is employed in offering bali to Soma.

*Mantra.*—To him who worships, Soma give the milch-cow, a fleet steed and a man of active knowledge.

Skilled in home duties, meet for holy synod, for council meet, a glory to his father.—(Rig Veda, I, 91. 20).

Then say, as above, "To Soma, &c."

*Îśâna bali.*—Of the mantra "Tam Îśânam," the seer is Gautama, the Devatâ is Îśâna, the metre is Jagatî and it is employed in offering bali to Îśâna.

*Mantra.*—Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul.

That Pushan may promote the increase of our wealth, our keeper and our guard infallible for our good.—(Rig Veda. I, 89. 5).

Then say as above "To Îśâna, &c."

*Ananta bali.*—Of the mantra "Sahsra śîrṣâ," the seer is Nârâyaṇa, the Devatâ is Ananta, the metre is Anuṣṭup, and it is employed in offering bali to Ananta.

*Mantra.*—A thousand heads hath Puruṣa, a thousand eyes, a thousand feet.

On every side pervading earth he fills a space ten fingers wide.—(Rig Veda, X, 90. 1).

*Brahmâ bali.*—Of the mantra "Brahmâ Yajñânâm," the seer is Gautama Vâma Deva, the Devatâ is Brahmâ, the metre is Triṣṭup, and it is employed in offering bali to Brahmâ.

*Mantra.*—Eastward at first was Brahmâ generated. Vena overspread the Bright Ones from the summit.

Disclosed his deepest nearest revelations, womb of existent and of non-existent. —(Yajur Veda, XIII, 3).

Then say as above "To Brahmâ, &c."

*Gaṇapati bali.*—Of the mantra "Gaṇânâm tvâ," the seer is Gṛitsamada, the Devatâ is Gaṇapati, the metre is Jagatî, and it is employed in offering bali to Gaṇapati.

*Mantra.*—We call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,

The king, supreme of prayers, O Brahmaṇaspati, hear us with help ; sit down in place of sacrifice.—(Rig Veda, III, 23. 1).

Then say, as before, "To Gaṇapati, &c."

Then say, addressing Janmadâ :—"O Giver of birth, accept this bali, be thou the giver of long life to me and my family, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment and welfare. O goddess Saṣṭhi, accept this bali, be thou giver of long life to me and my family members, be giver of prosperity, be giver of peace, be giver of increase, be giver of contentment and of welfare." Then say addressing Jîvantikâ the same "O Jîvantikâ, &c." Similarly to Indrâdi Lokapâlas, "O Indrâdi Lokapâla, &c."

Then offer bali to the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu and Ketu, and Durgâ, with the following ten mantras of the Rig Veda. [For the sake of brevity we give merely the names of Seer, Devatâ and Metre without using any other words].

*The Sun.*—R. Hiranya-stupa. D. Savitâ, Ch. Triṣtup. I. 35-2.

Throughout the dusky firmament advancing,
Laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh,
Savitar, God who looks on every creature.

Then say as above to the Sun, so and so, &c.

*The Moon.*—R. Gautama, D. Soma, Ch. Gâyatrî. I. 91-17.

Wax, O most gladdening Soma, great through all the rays of light, and be
A friend of most illustrious fame to prosper us.

Then say as above to the Moon, so and so, &c.

*Mars.*—R. Virupa, D. Angâraka, Ch. Gâyatrî. VIII. 44-16.

O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.

Then say as above to Mars, so and so, &c.

*Mercury.*—R. Somyaḥ, D. Budh, Ch. Truṣṭup. X. 101-1.

Wake with one mind, my friends, and kindle Agni, ye
Who are many and dwell together,
Agni and Dadhikras and Dawn the Goddess, you,
Gods with Indra, I call down to help us.

Then say as above to Mercury, so and so, &c.

*Jupiter.*—R. Gritsamaudaḥ, D. Brihaspati, Ch. Triṣṭup. 11. 23-15.

Brihaspati, that which the foe deserves not,
Which shines among the folk effectual, splendid,
That Son of Law! which is with might,
Refulgent—that treasure wonderful bestow thou on us.

Then say to Briahaspati as above. 1.

*Venus.*—R. Pârâśara, D. Śukra, Ch. Dvipada Virat. I. 69-1.

Victorious in the wood, Friend among men,
Ever he claims obedience asking
Gracious like peace, blessing like mental power,
Priest was he, offering-bearer, full of thought.

*Saturn.*—R. Ririmviti, D. Sani, Ch. Ushnik. 8. 18-9

May Agni bless us with his fires, and Surya warm us pleasantly;
May the pure wind breathe sweet on us,
and chase our foes.

Then say, "O Sani, &c.

*Râhu.*—R. Banadeva, D. Rahu, Ch. Gâyatrî. 4. 31-1

With what help will he come to us,
Wonderful, ever-waxing Friend,
With what most mighty company?

*Ketu.*—R. Madhuchanda, D. Ketu, Ch. Gâyatrî. 1.6-3

Thou, making light where no light was,
And form, O men! where form was not,
Wast born together with the Dawns.

Then say "O Ketu, &c.

*Durgâ.*—R. Kashyap, D. Durgâ, Ch. Triṣṭup. 1. 99-1

For Jatavedâs let us press the Soma:
May he consume the wealth of the malignant.
May Agni carry us through all our troubles,
Through grief as in a boat across the river.

Then say "O Durga, &c."

Then śimilarly offer 'Bali' to Kârtikeya saying Bho Kartikeya, &c.,
To Sword, Bho Kharga, &c, to Arrow, Bho Śara, &c.,
To Churning Stick, Bho Mantha,
To Kṣetra-pâl, Bho Kṣetra-pâl.

Then salute Gaṇeśa, Durgâ, Iṣṭadevatâ, Kuladevatâ, Grâmadevata, Shaṭ Kṛittikâs, Eight Siddhis, Brahmâ together with Sarasvati, Shankara together with Bhawânî, Nârâyaṇa together with Lakṣmi, Kârtikeya, Sword, Bamboo, Pestle, Churning Stick, Viṣṇu, Ṣaṣṭhi Devi, Janmadâ, Jîvantikâ.

Thus having given Bali and offered Pujâ, let him give fee to Brâhmaṇas, that the ceremony may be complete. The Sankalpa for giving fee is as follows :—

Kritasya pujâvidheḥ Saṅgatasidhyartham nânânâmgotrebhyo Brâhmaṇevyo Khadya-phal tambul dakṣiṇâ kṣirapatyadidanam Karişye.

I shall give fee to these Brâhmaṇas, belonging to various gotras and bearing many names, in order to complete the ceremony of pujâ, the fee to be in the shape of food, fruits, beetle, money, milk, etc.

Then let him offer the fruits of his karma to Iśwara, and recite Yasya Smṛitya, &c., Mantrahînam, etc.

Then let him perform the Ârati of the God, of the mother and of the worshipper (Yajmana) with the mantra Śriyijata, &c.

Then the Brâhmaṇas should give benediction.

The gift made in this Ṣaṣtika pujâ is not tainted with the impurity of birth.

As says Vyâsa :—

The goddesses presiding over the chamber of confinement and who are called Janmadâ, are worshipped during the birth impurity, because it has been said that in performing the pujâ of these deities on the occasion of birth there is purity instead of impurity. Out of the period of birth impurity the following three days are not considered to be impure, *viz.*, the 1st, the 6th, and the 10th day of the birth of a son.

Let him make the tilak of the child with yellow pigment. Let him tie a goat near the lying-in room, and men armed with weapons keep awake the night according to the custom of the family.

## THE NÂMAKARAṆA (CHRISTENING) CEREMONY.

*Garga.*—Says Garga :—"The father alone of the child should name it after the name of the month (in which it is born) or that of the guru or spiritual teacher." "The names of the month are thus given in the Saṅgraha (1) Kṛiṣṇa, (2) Ananta, (3) Achyuta, (4) Chakrî, (5) Vaikuṇṭha, (6) Janârdana, (7) Upendra, (8) Yajña puruṣa, (9) Vâsudeva, (10) Hari, (11) Yogîśa, and (12) Puṇḍarikâkṣa, respectively."

By "respectively" is meant by the elders, beginning with Mârga Śîrṣa. According to others, beginning with Chaitra. [According to Garga, the name of the months should commence with that of Mârga Śîrṣa. Thus if a child be born in the month of Pauṣa, it will be named Ananta; if in Mâgha, Achyuta. If in Phâlguna, Chakrî ; if in Chaitra, Vaikuṇṭha, &c.]

*Vaśiṣṭha.*—If the proper time of naming is over [then the child should be named] when the moon is in any one of the following constellations, as says Vaśiṣṭha :—"Uttarâ, Revatî, Hastâ, Mulâ, Puṣyâ, Śravanâ, Viśâkhâ, Svâtî, Mṛigaśirṣa, Bharanî and Dhaniṣṭhâ are praiseworthy stars to name the child."

*The Âpastamba G. S.*—Says Âpastamba in his Gṛihya Sûtra (XV. 8) :—"On the tenth day, after the mother has risen and taken a bath, he gives a name to the son. The father and the mother should pronounce that name first. (9) It should be a name of two syllables or of four syllables ; the first part should be a noun ; the second a verb ; it should have a long vowel or the Visarga at the end, should begin with a sonant, and contain a semi-vowel. (10) Or it should contain the particle सु su, for such a na e has a firm foundation ; thus it is said in a Brâhmaṇa."

*Baudhâyana.*—Baudhâyana gives the following alternatives :—"The names may be either after those of Ṛiṣis, or of Devatâs, or after one's ancestors." As Vaśiṣṭha, or Nârada (after sages), Viṣṇu or Śiva (after a deity), or Yajña-śarmâ or Soma-śarmâ, &c.,

(after family ancestors). The names of girl should consist of uneven syllables, *i. e.*, odd syllables : as : Śrî, Gau, Bhâratî, &c.

[The sense is this: A name given to a child in the vernacular of the country (should never be used) in a Saṅkalpa, &c., for Barbarians only entertain such a false notion that such vernacular names can be used in Saṅkalpa, &c. [Therefore it follows that a man must possess a proper Sanskrit name to entitle him to perform religious ceremonies].

Therefore the pious [Hindu] should give a name [to his child] as laid down in Âśwalâyana Gṛihya Sûtras :—"And let them give him a name beginning with a sonant, with a semi-vowel in it, with the Visarga at its end, consisting of two syllables." Or of four syllables; "Of two syllables, if he is desirous of firm possession. But the name should not consist of a Taddhita affix." [Aśwalâyana, I. 15. 4-6].

Moreover, Agni, &c., are said to be the names of deities presiding over constellations [and names may be given according to these constellation-devatâs.] For, in all ceremonial works the name given to a person according to the constellation or the deity of the constellation is to be recited. The Vedânga Jyotiṣa also gives the above rules. The elders say, in giving a name regard should be had to the first syllable of the constellation. The same is mentioned in some Griya Pariśiṣṭhas also.

## THE SECRET NAME.

Âpastamba further says :—"And he gives him a Nakṣatra name." "That is secret." (Grihya-Sûtra. 6 Patala, Sect. 15, verses 2 and 3).

Âśwalâyana says :—

"And let him also find out (for the child) a name to be used at respectful salutations (such as that due to the Âchârya at the ceremony of the initiation); that his mother and father (alone) should know till his initiation."

This is the custom of the elders and the Śiṣṭhas in the matter of giving names. Therefore in the Jyotiṣa, it is said, that this secret name alone is to be used in all ceremonies. This secret name is formed, according to some, by adding a Taddhita affix to the name of the constellation. Thus a child born under Rohini nakṣattra is called Rauhiṇa, &c. [some constellations, such as Tishyâ, Aśleṣâ, Hastâ, Viśâkhâ, Anurâdhâ, Aṣâḍhâ, Śraviṣṭhâ, remain unchanged in forming names. Such as a child born under Tiṣya would be called Tiṣya, &c.]

*Note* :—In the Hiraṇyakeśiṅ G. S. the following rule is laid down :—"He should give him two names. For it is understood (Taitt. Saṁhita, VI. 3. 1. 3.) Therefore a Brâhmaṇa who has two names, will have success. The second name should be a Nakṣatra name. The one name should be secret; by the other they should call him." (II. 1. 4. 12-14).

Manu lays down the following rules :—II, 30-33.

But let (the father perform or) cause to be performed the Nâmadheya (the rite of naming the child) on the tenth or twelfth (day after birth), or on a lucky lunar day in a lucky muhûrta, under an auspicious constellation.

Let, (the first part of) a Brâhman's name (denote something) auspicious, a Kṣatriya's be connected with power, and a Vaiśya's with wealth, but a Śûdra's (express something) contemptible.

(The second part of) a Brâhman's (name) shall be (a word) implying happiness, of a Kṣatriya's (a word) implying protection, of a Vaiśya's (a term) expressive of thriving, and of a Śûdra's (an expression) denoting service.

The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

The following are the names of the constellations together with their Devatâs and the first letter of the name which should be given to the boy.

| Name of the Star. | Devatâ. | The first letter of child's name. |
|---|---|---|
| Aśvinî ... | Aśvini Kumâra ... | Chû, che, cho, lâ, चू, चे, चो, ला. |
| Bharaṇî ... | Yama Râjâ ... | Lî, lû, le, lo, ली, लू, ले, लो. |
| Krittikâ ... | Agni ... ... | A, i, u, e, अ, इ, उ, ए. |
| Rohiṇî ... | Brahmâ ... | O, vâ, vî, vû, ओ, वा, वी, वू. |
| Mrigaśirâḥ ... | Chandramâ ... | Ve, vo, kâ, kî, वे, वो, का, की. |
| Ârdrâ ... | Śiva ... ... | Ku, gha, û, chha, कु, घ, ङ, छ |
| Punarvasu ... | Aditi .. ... | Ke, ko, hâ, hi, के, को, हा, हि. |
| Puṣyâ ... | Brihaspatî ... | Hû, he, ho, ḍâ, हू, हे, हो, डा. |
| Aśleṣâ ... | Sarpa ... ... | Ḍî, ḍû, ḍe, ḍo, डी, डू, डे, डो. |
| Maghâ ... | Pitar ... ... | Mâ, mî, mû, me, मा, मी, मू, मे. |
| Purva Phâlguni ... | Bhaga... ... | Mo, ṭâ, ṭî, ṭû, मो, टा, टी, टू. |
| Uttara Phâlguni... | Aryamâ ... | Ṭâ, ṭo, pâ, pî, टा, टो, पा, पी. |
| Hastâ ... | Sûrya ... ... | Pû, śa, ṇa, ḍha, पू, ष, ण, ढ. |
| Chitrâ ... | Tvaṣṭâ ... | Pe, po, râ, rî, पे, पो, रा, री. |
| Svâtî ... ... | Pavana .. | Rû, re, ro, tâ, रू, रे, रो, ता. |
| Viśâkhâ ... | Indrâgni ... | Tî, ta, te, to, ती, त, ते, तो. |
| Anurâdhâ ... | Mitra ... ... | Na, nî, nû, ne, न, नी, नू, ने. |
| Jyeṣṭhâ ... | Indra .. ... | No, ya, yî, yû, नो, य, यी, यू. |
| Mulâ .. | Râkṣasa ... | Ya, ye, bhâ, bhî, य, ये, भा, भी. |
| Purvâṣâḍhâ ... | Jala ... ... | Mû, dha, pha, ḍha, मू, ध, फ, ढ. |
| Uttarâṣâḍhâ .. | Viśvedeva ... | Bhe, bho, bhû, bhi, भे, भो, भू, भी. |
| Abhijit ... | Prajâpati or Vidhi... | Jû, je, jo, kha, जू, जे, जो, ख |
| Śravaṇâ ... | Viṣṇu ... ... | Khi, khû, khe, kho, खि, खू, खे, खो. |
| Dhaniṣṭhâ ... | Vasu ... ... | Ga, gî, gû, ge, ग, गी, गू, गे. |
| Śatatâraka ( or Satabhiṣâ) ... | Varuṇa ... | Go, sâ, sî, sû, गो, सा, सी, सू |
| Purva Bhâdrapada | Ajapâda ... | Se, so, dâ, dî, से, सो, दा, दी. |
| Uttara Bhâdrapada | Ahirbadhnya ... | Dû, tha, jha, ña, दू, थ, झ, ञ. |
| Revatî ... | Pûṣâ ... ... | De, do, cha, chi, द, दो, च, ची. |

*Mitâkṣarâ explained.*—Vijñaneśvara uses the word "वा" in the sentence "कुलदेवता सम्बद्धं वा" ॥ Here the word "वा" is to be interpreted as च, *i. e.*, 'and,' so that the other names may be combined. (In western provinces the family name and the father's name are generally combined with one's own name.)

## THE NIṢKRAMAṆA CEREMONY OR THE FIRST LEAVING OF THE HOUSE.

Though Vijñaneśvara explains the "Niṣkramaṇa" ceremony as showing the sun to the child, yet it includes showing the moon also or bowing to a Devatâ as mentioned in other places. As says "Yama" in Jyotirnivadha in the third or the fourth month the Niṣkramaṇa of the child should be performed, in the third month the sun should be shown to the child, and in the fourth month the moon should be shown to the child.

According to Gârga this ceremony may be performed along with that of Annaprâśana, first feeding the child with rice.

According to Skanda Purâṇa the twelfth day is also the time for performing this rite :—"O King, on the twelfth day the Niṣkramaṇa of the child from the house should be performed and in the fifth month he should be made to sit on the earth. In that month all planets become auspicious specially the son of earth (Mars) (It should be done in the following Nakṣatras). The three Uttara-nakṣatras are benedictory, so also Puṣyâ, Jyeṣṭhâ, Abhijit, Hastâ, Aśvini and Anurâdhâ. According to Pârijâta it includes the Upaveśana ceremony mentioned in the Padma-Purâṇa.

## THE UPAVEŚANA

First reciting Svasti-vâchana, and after worshipping Varâha, the Earth, Devas and Gurus and Brâhmaṇas, seât the child on the maṇḍala (the paṇḍal). Then recite the following mantras :—"O Earth! O Bright one! Protect this child always in all conditions. O Auspicious one! O Beloved of Hari! Give him the full term of his life. Destroy (consume) all enemies who intend to shorten his life, or injure his health or wealth. O Mother! Thou art the upholder of all beings, and Great. O Mother! protect this boy; and may Brahmâ also give sanction to it."

Then make the priests to recite benediction.

## THE ANNAPRÂŚANA.

Vijñâneśvara says : "in the sixth month the annaprâśana should take place." In the Âpastamba G. S., the same is mentioned :—"In the sixth month after the child's birth." (Âp. 16. 1.) When, however, the proper time for Annaprâśana (the first feeding the child with solid food, such as boiled rice, &c.) is past, then the inauspicious time owing to Astâdi should be observed. (The Astâdi doṣa does not apply if the ceremony is done in due time). Yama says :—"It may be performed in the eighth month also." Laugâkṣi says : "The Annaprâśana may take place in the sixth month or when the child has cut its first teeth." Śaṅkha says :—"The Annaprâśana should be performed on the expiry of one year, or half a year." Mâdhava says : "It may be done according to the rule laid down in one's own Gṛihya Sûtra."

## THE EAR-BORING.

Garga says :—"The ceremony of boring the ear is performed in the sixth, seventh, eighth or twelfth month, in order to secure prosperity, long life and health." Bṛihaspati says : "The following tithis are auspicious for boring ceremony :—the second, the tenth, the sixth, the seventh, the thirteenth, the twelfth, the ninth and the third days of the moon."

The ear-boring ceremony includes the ceremony quoted in the Hemâdri from Jyotiṣa :—"In the bright half of the moon the ear-boring ceremony is auspicious on an auspicious day in the months of Kârtika, Pauṣa, Chaitra or Phâlguna. A tailor should pierce the ear of the child whose teeth have not yet come out, and who is placed on the lap of its mother, with a needle having in it two threads. The boring ceremony should be done in a pure lagna, on Thursday or Friday, when the moon is propitious, and in any one of the following Nikṣatras, *viz.*, Hastâ, Aṣvinî, Svâti, Punarvasu, Tiṣya, Mrigaśiras, Chitrâ, Śravanâ, Revatî."

## THE BIRTH-DAY ANNIVERSARY.

So also must be observed by every one his birth-day annual ceremony. As in the Bhaviṣya : "Having bathed with auspicious water, every one on his birth-day should wear a new dress, and worship the Long-lived ones, such as, Mârkaṇḍeya, the long-lived Vyâsa, Paraśu Rama, Aśvatthâman, Kṛipâcharya, Bali Râjâ, Prahlâda, Hanumanta,

Bibhîṣana. Let every man worship these (human immortals in flesh) with devotion and faith, on the day of his birth (*i. e.*) when the tithi and the nakṣatra are the same. He should worship Ṣaṣṭhi also with curd-offering every year on his birth-day." In the Tithi-tattva, tila (sesamun) homa is ordained to be offered to those personages reciting their names. Says the Aditya Purâna:—"All should bathe in holy waters on the day of their birth anniversary, and should worship with great care the spiritual Teacher, the Fire, and Brâhmaṇas. He should celebrate that day as a festival every year in honor of his star, the parents and Lord Prajâpati."

Bhaviṣya quoted in Kritya Chintâmani says:—"He should worship the Sun and Gaṇeśa with sugar, milk, sesamum, incense, nim, rice, Durba grass and yellow pigment, and tie a Rakṣâ thread on his both arms: and then say "let me be as long lived as thou art: let me be always handsome, wealthy, and lucky and fortunate. O Mârkaṇdeya! O thou who livest upto the end of seven kalpas! Salutation to thee. O Lord! O Sage! be gracious and give success, health and long life. As thou, O Sage, art long-lived among sages, so make me long-lived among men. I drink this milk containing sesamum and sugar, which has been offered to Markaṇdeya, in order to get increase of life." Thus reciting he should drink the milk to the extent of half añjali (handful). In the Skanda quoted in the Tithi-Tattva there is this especial rule laid down:—"On the Birth-day anniversary one should avoid the cutting of nails and the shaving of hair, sexual intercourse, journey, meat-food, quarrel, and injuring any creature."

This may be done every year in order to get increase of life. The ritual is as follows:—

## THE RITUAL.

First rub tila-oil (sesamum oil) on the body, put curd and durvâ (tilaka) on the forehead, and let him bathe in hot water. After that, having bathed in water in which Kesara (Saffron) has been thrown, and wearing a white dhoti and a white châdar, and having made âchamana and prâṇâyâma, let him recite the mantra:—"Sumukhaś chaikadantas," &c., and taking water containing rice, flower, fruit and a copper pice (or any other metal to be given as dakṣiṇâ) let him utter the following Saṇkalpa:—"On such and such day, in ..... country. I ..... on my birth-day, in order to get life, fame, sons and grandsons and prosperity, and to please Mârkaṇdeya and the rest, will worship Mârkaṇdeya and others."

Then worship Ganeśa to remove all obstacles, and utter Svastivâchana, let him invoke the devatâ on the seat on which are placed small heaps of unhusked rice. The Pujâ mantras are:—Markandeyâya Namaḥ, Aśvathâmne Namaḥ, Balaye Namaḥ, Vyâsâya Namaḥ, Hanumate Namaḥ, Vibhiṣaṇâya Namaḥ, Kṛipâya Namaḥ, Paraśu Râmâya Namaḥ. These eight should be invoked also; as Markaṇdeyam Âvâhayâmi, &c., before offering pujâ to them. Then offer the following prayer:—

*Mârkaṇdeya.*—O mighty armed Mârkaṇdeya! who livest up to the end of seven Kalpas! Let me be as long-lived as thou, O great sage. Through great penance and austerity of yore performed by thee, O sage! thou didst obtain life of seven Kalpas on thy birth-day. Give me long life and fame, fortune and wealth, O great sage Mârkaṇdeya! Give me sons, grandsons and great-grandsons.

*Aśvathâman.*—O son of Droṇa! O Great One born of lunar energy! Be thou giver of strength and good luck. Salutation to thee, O Aśvathaman!

*Bali.*—O King, born in the Daitya Race! O Giver of everything to Hari in ancient times! I have come to thee seeking thy aid and help. Give me long life.

*Vyâsa.*—O sage! Who knowest the past, present and future! O born of Nârâyaṇa's portion! Give me long life, O Vyâsa!

*Hanumant.*– O son of Añjanâ ! O King of monkeys ! O most powerful One ! O Beloved of Râma ! Salutation to thee, O Hanumân ! protect me always.

*Bibhiṣaṇa.*—O Bibhîṣaṇa, salutation to thee ! O thou messenger of Râma in difficulty ! O son of Paulastya ! Give me long life, health and prosperity.

*Kripâcahrya.*—O king of twice-born ! O Teacher of the Bharata People ! O Skilled in all sciences and arts ! I have come to thy refuge ! O merciful One ! Have mercy on me.

*Pâraśu Rama.*—O son of Reṇukâ ! O thou of great energy ! O destroyer of Kṣatriya race ! Give me long life, O King, Salutation to thee, O son of Jâmadâgni !

Then taking in the hollow of his palm, milk in which have been thrown guḍa (sugar) and sesamum, and reciting the following mantras, let him drink three times that milk. This is the mantra :—" O Markaṇḍeya ! O mighty armed ! I drink this milk containing sesamum and guḍa (sugar) to the extent of half an añjali, in order to get increase of life."

Then recite " Yasya Smṛityâ, &c." And " Pramâdât Kurvatam," &c. and by " Uttiṣṭha Brahmaṇaspate, &c." Let him make visarjana and bid farewell ! Offer the fruit of the karma to Lord.

[*Note.*– The Mantras are given below :–

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

I praise that Eternal Lord by remembering whom and uttering whose name all deficiencies are supplied in every sacrifice and ceremony.

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।
स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादितिस्मृति : ॥

" Whatever defects occur in any ceremony through oversight or carelessness, they all become rectified by remembering Viṣhṇu "—so declare the Scriptures.]

## THE TONSURE.

The Chûḍâkaraṇa or tonsure should be performed according to family usage. The manner of doing it is according to family usage. The Mitâkṣarâ uses the words Chûḍâkaraṇam tu yathâkulam kâryam iti. The force of " tu " is that of ' cha ' or and : and that iti=eva. Though the word Kâryam is in the Neuter gender, it is illustrative of the masculine nouns also. [All ceremonies whether denoted by masculine or feminine nouns mentioned in verses 11 and 12 *must* be performed, and the method of their performance may be according to one's own family usage. In the case of tonsure, no time is fixed by Yâjñavalkya. The time depends upon the family usage]. By using the words yathâkulam ' according to family custom,' all alternatives are included.

As says Âpastamba G. S. (XVI. 3.) " In the third year after his birth, the chaula or tonsure is performed under the Nakṣatra of the two Punarvasus.

So also say Garga, Nârada, and Vaiśavâpa. But Âśvalâyanas make a distinction, on the authority of this text of Âśvalâyana :—" The tonsure rite is ordained praiseworthy when performed in the third or fifth year, or before that in an un-even year, or along with Upanayana (investiture with sacred thread)." So also the Kârikâ :—" The tonsure should be performed before the end of the first year or the second year or the third year, or such is the authority. But some say according to one's family custom or along with upanayana."

In another place :—" It is middling, if performed in the fifth or seventh year from birth, it is worst, if done in the tenth or eleventh year of conception." A special rule is laid down in Nâradîya :—" The tonsure should not be performed, if the mother of the boy is pregnant ; but even if pregnant, it may be performed if the boy is above five years of age. If there be an abortion, or the child die after birth, or when done along with upanayana, there is incurred no guilt."

So says Brihaspati :—" The tonsure should not be performed, if the mother of the boy be pregnant ; but it may be done even in pregnancy, if it is below five months, but never if above that."

In the Dharma Prakâśa, in the chapter on Tonsure, a prohibition is declared with regard to upanayana also, by showing its danger to the husband of the pregnant wife :—" Marriage, upanayana and bathing in milk shorten the lives of the husbands of the pregnant women." The marriage here means one's own marriage or of one's children. The upanayana refers to the upanayana of the children alone (of course it cannot refer to the upanayana of the husband). [In other words, a husband incurs the danger of shortening his life, if he performs the marriage of his children or his own, when his wife is pregnant ; so also if he performs the upanayana of any one of his children]. This prohibition does not apply to tonsure however : for the prohibition is stated only when the *mother* of the child to be invested with thread is pregnant (and not when stepmothers are pregnant). This prohibition does not apply if any other wife of the father is pregnant. As says a text :—" When the *mother* of the child is pregnant, one should not perform the initiation or tonsure of *that* child. If it is done after the fifth month of pregnancy, there is death of the mother, &c."

" If on the day of Abhyudaya Śrâddha which is to be performed on the occasion of any sacrament relating to the son, the wife gets monthly course, the father should not perform the Śrâddha." But in the Saṅgraha :—" The tonsure, the initiation, the marriage, the installation of a sacred image, &c., may be done during such impurity, or impurity arising from birth or death, by performing *homa* with ghee, &c., and making gifts of milch cows."

The Viṣṇu Purâṇa lays down this special rule :—" So long as there is no initiation, no guilt is incurred by eating prohibited food or drink or uttering untrue and abusive speech." So also Vasiṣṭha :—" He can perform no karma so long as there is no tying the girdle (initiation) ; he exists like a Śûdra so long as he is not born again in the Vedas," (cf. Baudh., I. 2-3. 6.,) A special rule is laid down by Vṛiddha Śâtâtapa as quoted by Aparârka :—" Even the Śiśu must perform abhyukṣaṇa (sprinkling purification) ; even the bâla must do the âchamana, even the kumâra must bathe when touching a woman in courses. A child is called bâla so long as tonsure is not performed, he is a Śiśu so long as feeding with rice (Annaprâśana) ceremony is not performed ; and he is called kumâraka so long as he is not invested with maunjî (sacred girdle)."

*Prâyaśchitta for omission.*—If the rites of Garbhâdhâna, &c., have not been performed with regard to a child, then prâyaśchitta should be done for such omission : and *homa* or fire-offering should be done as a prâyaśchitta for letting pass the proper time : and afterwards the tonsure and its appropriate *homa* should be done. As says Śaunaka :—" If the proper rites of Garbhâdhâna upto tonsure have not been done then fire-sacrifice should be performed with ghee and uttering the vyâhṛitis as a penance ; and then the other rite should be performed. For the omission of each ceremony a quarter kṛichchra penance should be observed, for the omission of tonsure half a kṛichchra. This is the law when the omission is due to some calamity. But if the omission is voluntary, then the penance is double." In the Ṭrikâṇḍî we read :—" When the rites have been omitted and the

time for performing has gone, and the time for performing another rite has come, then the rites omitted must be performed first (though out of time), and then the rite in question should be performed."

## THE ŚIKHÂ OR THE LOCKS.

Now we shall say something about the mode of keeping the head-tuft. Laugâkṣi quoted by Mâdhava declares:—"The persons belonging to Vaśiṣṭha Gotra should keep the tuft towards the right part of the hair; those of Atri and Kaśyapa, on both sides; of Bhṛigu, shaven; of Angiras, five-tufts, for the sake of auspiciousness; others according to the custom of their family." The word 'Kamuja' or tuft means Keśapankti or arrangement of hair or śikhâ, *i. e.*, lock of hair. This different arrangement of hair for different gotras depends upon the particular Śâkhâ to which one belongs. For the Taittirîyas, however, the number of tufts is according to the number of their Pravara. In the Gṛihya Sûtras:—"Having combed the hair in silence, he arranges the locks which are left over, according to the fashion of his ancestral Ṛiṣi or according to what family he belongs" (cf. Hiraṇyakeśin, II. 6. 12).

In the Prayoga Ratna of the author of Nirṇaya Sindhu:—"The tuft should be in the middle of the head, but of the Vaśiṣṭhas towards right, and of Atri and Kaśyapa clans, on both sides." So also in the Mâdhavîya. But Âpastamba says:—"He combs the hair silently, and arranges the locks in the fashion of his ancestral Ṛiṣis." (Âp. G. S., VI. 16. 6) According to the number of Pravara and Ṛiṣi at the time of initiation all these locks except the middle one are cut, from all different directions. "He shaves his hair with the different Mantras, towards the different (four) directions." (Âp., IV. 10. 6.)

The middle lock (called Śikhâ *par excellence*) should however be *never* cut for Śruti prohibits it, and so also the Smṛiti:—"He is as if naked and uncovered who is totally shaven, this Śikhâ is his covering."

"A person without śikhâ and without sacred thread cannot perform any sacred rite, for all that he does is unfructuous."

An exception to this is mentioned in Sudarśana Bhâṣya on Âp. G. S. where the shaving of the śikhâ also is ordained when a person is engaged in a Sattra.

The saying that "the kumâras are as if without śikhâs," is according to the Chhandogas.

*The Śûdras.*—The above rules do not apply to the Śûdras. For says Vaśiṣṭha.—"For a Śûdra there is no rule as to the arrangement of hair." In the Padma Purâṇa it is said that a Śûdra should keep no śikhâ, nor wear sacred thread, nor utter refined (Sanskṛita) speech. This prohibition applies only to low caste (asat) Śûdras and not to high caste (sat) Śudra, according to some. Others say it is optional for a Śûdra to keep śikhâ. Therefore says Hârita:—"If a woman or a Śûdra, through anger or Vairâgya, cut off their śikhâ, they should perform the Prâjâpatya penance. Otherwise they do not get release from their sin." The keeping of śikhâ by a Śudra depends upon the custom of the country.

*The summary.*—The conclusion of all the above texts is this. For the Âpastambas it is laid down that at the time of Chûḍakarman they should keep or make śikhâs—one lock if the Ṛiṣi be one, two śikhas or locks if the Ṛiṣis be two and so on. They may keep these locks throughout their life, or cut them all except the middle one, at the time of upanayana. Thus it is established that the middle lock should never be cut at the time of upanayana, all the other locks may be cut. Of course, the ascetics, the persons engaged in performing any prâyaśchitta, or a big sattra cut off even the middle lock and become totally shaven.

Now we shall give here the Sûtras of Âpastamba on this subject explained according to the commentary of Śudarśânâchârya, so far as necessary (Âp. G. S., III. 10. 1 to 8.)

1. We shall explain the upanyana or initiation of the student. 2. Let him initiate a Brâhmaṇa in the eighth year after the conception. 3. A Râjanya in the eleventh, a Vaiśya in the twelfth year after the conception. 4. Spring, summer, autumn : these are the fit seasons, for the upanayana, corresponding to the order of the castes. 5. The boy's father serves food to Brâhmaṇas and causes them to pronounce auspicious wishes, and serves food to the boy. The teacher pours together, with the first Yajuṣ of the next Anuvâka warm and cold water, pouring the warm water into the cold, and moistens the boy's head with the next verse (M. II. 1. 2). 6. Having put three darbhâ blades into his hair towards each of the four directions, the teacher (?) shaves his hair with the next four verses (M. II. 1 3-6) with the different mantras, towards the four different directions. 7. With the following verse (M. II. 1-7) somebody addresses him while he is shaving. 8. Towards the south, his mother or a Brahmachârin strews barley grains on a lump of bulls dung ; with this dung she catches up the hair that is cut off and puts it down with the next verse (M. II. 1. 8) at the root of an udumbara tree or in a tuft of darbha grass." (Âp. G S., IV. 10 1-8). Then further on Âpastamba mentions that in the samâvartana also the rites are the same, so far as the cutting of the hair is concerned. "The rites beginning with the pouring together of warm and cold water down to the burying of the hair are the same as above." (Âp. G. S., V. 12. 3) [As regards tonsure he says :—] " In the third year after his birth, the chaula or tonsure is performed, under the Nakṣatra of the two Punarvasus. Brâhmaṇas are entertained with food as at the initiation. The putting of wood on the fire, &c., is performed as at the Simantonnayana. He makes the boy sit down to the west of the fire, facing the east, combs his hair silently with a porcupine's quill that has three white spots, with three darbha blades, and with a bunch of unripe Udumbara fruits ; and he makes as many locks as are the number of the Riṣis in his Pravara or according to their family custom. The ceremonies beginning with the pouring together of warm and cold water and ending with the putting down of the hair are the same." (Âp. G. S., VI. 16-3 to 6). Thus if there is only one Riṣi in his Pravara, he makes one lock ; if there are two Riṣis, then two locks and so on, or the number and the fashion of śikhâs may depend upon their family custom.

" The Godâna is performed in the sixteenth year, in exactly the same way, or optionally under another constellation." (Ibid., VI. 16. 12.) The Godâna is the name of a ceremony. It is the rite of shaving two particular portions of the head. The author next declares an option :—

" Or he may perform the Godâna sacred to Agni." (Ibid, VI. 16. 13.) That is, he should become a Brahmachârin. " The difference between the chaula and the Godâna is that at the Godâna the whole hair is shaven, without leaving the locks." (Ibid, VI. 16. 15). The śikhâ also is removed in this ceremony. The Âchârya or the Teacher should shave the boy in Godâna ceremony : and the gift should be given to the Teacher only. From this text " the difference between the Chaula and Godâna, &c.," we infer that even the śikhâ lock is cut in this Godâna ceremony, as it is cut when one engages in a Sattra. This is the opinion of Śudarśanâcharya, the commentator on the Âpastambya Gṛihya Sutras. While others differ from him and say on the authority of texts already quoted, that except in sattra, &c., the śikhâ should never be cut, and as Godâna is not mentioned among those exceptions, the śikhâ should not be cut in the Godâna ceremony.

Baudhâyana lays down a similar rule :—" In the sixteenth year, the Godâna is performed : and like the tonsure, silently. The difference between the two is that at the Godâna, the whole hair is shaven and he gives a cow to the teacher ; or becomes an Agni-Godâna (a Brahmachârin), &c."

So also Hiraṇyekeśin (II. 6. 16) :—" In the same way the Godâna karman is performed in the sixteenth year. He has him shaven including the top-lock. Some declare

that he leaves there the top-lock, or he performs Godâna sacred to Agni. He gives a cow to his Guru."

[Then Bâlambhaṭṭa gives a summary of all the above opinions].

[Tying the top-lock]. The śikhâ is tied by giving it two turns and a half and reciting the Gâyatrî.

NOTES.

The following selections from the Grihya Sûtras show how the Puṃsavana, and Sîmantonnayana ceremonies were performed in ancient times:—

## THE PUMSAVANA.

The *Puṃsavana, i. e.*, the ceremony to secure the birth of a male child.

### SÂNKHÂYANA, I. 20.

(1) In the third month, the Puṃsavana, *i. e.*, the ceremony to secure the birth of a male child.

(2) Under (the Nakṣatra) Puṣya or Śravaṇâ.

(3) Having pounded a Soma stalk, or a Kusâ-needle, or the last shoot of a Nyagrodha trunk or the part of a sacrificial post which is exposed to the fire.

(4) Or (having taken) after the completion of a sacrifice the remnants from the Juhû ladle.

(5) Let him sprinkle it into her right nostril with the four verses, "By Agni may good" (Rig-veda, I. 1, 3), "That sperm to us (III, 4, 9), "May he succeed who lights fire" (V. 37, 2). "Of tawny shape" (II, 3, 9), with Svâhâ at the end (of each verse).

### ASVALÂYANA GRIHYA SÛTRA. I. 13.

1. The Upaniṣad (treats of) the Garbhâlambhana, the Puṃsavana and the Anavalobhana (*i. e.*, the ceremonies for securing the conception of a child, the male gender of the child, and for preventing disturbances which could endanger the embryo).

2. If he does not study (that Upaniṣad) he should in the third month of her pregnancy, under (the Nakṣatra) Tiṣyâ, give to eat (to the wife), after she has fasted, in curds from a cow which has a calf of the same colour (with herself) two beans and one barley grain for each handful of curds.

3. To this question, 'What does thou drink'? 'What does thou drink?' she should thrice reply, "Generation of a male child! Generation of a male child."

4. Thus three handfuls (of curds).

5. He then inserts into her right nostril, in the shadow of a round apartment, (the sap of) an herb which is not faded.

6. According to some (teachers) with the Prajâvat, and Jivaputra hymns.

7. Having sacrificed of a mess of cooked food sacred to Prajâpati, he should touch the place of her heart with the (verse.) "What is hidden, O thou whose hair is well parted, in thy heart, in Prajâpati, that I know; such is my belief. May I not fall into distress that comes from sons."

### PÂRASKARA GRIHYA SÛTRA. I. 14.

1. Now the Puṃsavana, *i. e.*, the ceremony to secure the birth of a male child,

2. Before (the child in his mother's womb) moves, in the second or third month (of pregnancy).

3. On a day on which the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender, on that day, after having caused (his wife) to fast, to bathe, and to put on two garments which have not yet been washed, and after having in the night-time crushed in water descending roots and shoots of a Nyagrodha tree, he inserts (that into her right nostril) as above, with the two (verses). 'The gold child' (Vaj. Saṃh., XIII, 4) and "formed of water" (Ibid, XXXI, 17);

4. A Kuśa needle and a Soma stalk, according to some (teachers).

5. And he puts gall of a tortoise on her lap. If he desires 'May (the son) become valiant' he recites over him (*i. e.*, over the embryo) modifying the rite (?) 'The Suparṇa art thou' (Vâj. Saṁh., XII, 4) (the Yajus) before (the formulas called) "Steps of Viṣṇu."

KHÂDIRA GṚIHYA-SÛTRA. II. 2.

17. In the third month of the first pregnancy (of the sacrificer's wife he should perform) the Puṁsavana [*i. e.*, the ceremony to secure the birth of a (male child), son.]

18. After she has bathed, her husband should put on her a (new) garment that has not yet been washed, and after having sacrificed he should stand behind her.

19. Grasping down over her right shoulder he should touch the uncovered place of her navel with (the verse) 'the two men,' (M. B. I, 4. 8.)

20. Then another (ceremony). Having bought for three times seven barley corns or beans, a Nyagrodha-shoot which has fruits on both sides, which is not dry, and touched by worms, he should set that up with (the formula), "Ye herbs everywhere, being well-minded, bestow strength on this (shoot); for it will do its work."

21. He then should take it and place it in the open air.

22. A girl, or a (wife) devoted (to her husband), or a student, or a Brâhmaṇî should pound (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it.)

23. (The husband) should make (the wife) who has bathed, lie down, and should insert (that pounded substance) into her right nostril with (the verse), 'A man is Agni' (M. B. I, 4, 9).

GOBHILA GṚIHYA-SÛTRA II. 6.

1. The beginning of the third month of pregnancy is the time for the Puṁsavana (*i. e.*, the ceremony to secure the birth of a son).

2. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body) including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

3. Her husband, standing behind her, should grasp down with his right hand over her right shoulder, and should touch the uncovered place of her navel with the verse, 'The two men, Mitra and Varuṇa' (M B. 1, 4, 8).

4. Then they may do what they like.

5. Then afterwards (the following ceremony should be performed).

6. In a north-easterly direction, having bought for three times seven barley corns or beans a Nyagrodha-shoot which has fruits on both sides, which is not dry and not touched by worms, he should set that up.

7. (He buys it with the Mantras):—

"If thou belongest to Soma, I buy thee for the King Soma.

"If thou belongest to Varuṇa, I buy thee for the King Varuṇa.

"If thou belongest to the Vasus, I buy thee for the Vasus.

"If thou belongest to the Rudras, I buy thee for the Rudras.

"If thou belongest to the Âdityas, I buy thee for the Âdityas.

"If thou belongest to the Maruts, I buy thee for the Maruts.

"If thou belongest to the Viśve-devâs, I buy thee for the Viśve-devâs.

8. He should set it up with (the mantras), 'Ye herbs, being well-minded, bestow strength on this (shoot); for it will do its work.' Then he should put grass around it, should take it, and place it in the open air.

9. Having washed a nether millstone, a student or a (wife) devoted (to her husband), a person who is a Brâhmaṇa by birth (only and not by learning), or a girl, pounds (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it).

10. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body) including her head, she lies down to the west of the fire on northward-pointed Darbha grass, with her head to the east.

11. Her husband, standing behind her, should seize (the pounded Nyagrodha-shoot) with the thumb and the fourth finger of his right hand, and should insert it into her right nostril with the verse 'A man is Agni, a man is Indra' (M. B. 1, 4, 9,).

12. Then they should do what they like.

## HIRANYAKESIN GṚIHYA-SÛTRA.

*Praśna II, Patala I, Sec. 2.*

1. Now (follows) the Puṃsavana (*i.e.*, the ceremony for securing the birth of a male child).

2. In the third month, in the fortnight of the increasing moon, under an auspicious constellation, in a round apartment, he gives her a barley-grain in her right hand with (the formula), "A man art thou; "

3. With (the formula) " The two testicles are ye " two mustard seeds or two beans, on both sides of that barley-grain.

4. With (the formula) "Svavritat" ? (he pours) a drop of curds (on those grains). That he gives her to eat.

5. After she has sipped water, he touches her belly with (the mantra) 'with my ten (fingers) I touch thee that thou mayest give birth to a child after ten months.'

6. (He pounds) the last shoot of a Nyagrodha trunk (and mixes the powder) with ghee, or a silk worm (and mixes the powder) with a pap prepared of panick seeds, or a splinter of a sacrificial post taken from the north-easterly part (of that post) exposed to the fire, or he takes ashes or soot, of a fire that has been kindled by attrition, and inserts that into the right nostril of the (the wife) whose head rests on the widely spread root (of an udambara tree)

7. If she miscarries, he should three times stroke (her body), from the navel upwards with her wet hand, with (the mantra) " Thitherwards, not hitherwards, may Tvaṣṭri bind thee in his bonds. Making (the mother) enter upon the seasons. Live ten months (in my mother's womb) ; do not bring death to men."

8. When her labour comes on he preforms the ksipraprasavana (*i.e.*, the ceremony for accelerating the delivery). Having placed a water pot near her head and a Tûryanti plant near her feet, he touches her belly.

## GṚIHYA-SÛTRA OF ÂPASTAMBA. VI. XIV.

9. The Puṃsavana (*i. e.*, the ceremony to secure the birth of a male child) is performed when the pregnancy has become visible, under the constellation Tiṣya.

10. From branch of a Nyagrodha tree which points eastward or northward, he takes a shoot with two (fruits that look like) testicles. The putting (of wood) on the fire, etc., is performed as at the Sîmantonnayana.

11. He causes a girl who has not yet attained maturity to pound (the Nyagrodha shoot) on an upper millstone with another upper millstone and to pour water on it ; then he makes his wife lie down on her back to the west of the fire, facing the east and inserts (the pounded substance) with his thumb into her right nostril, with the next yajus (II, 11, 13.) Then she will give birth to a son.

## THE SÎMANTONNAYANA.

### SÂNKHÂYANA GṚIHYA-SÛTRA, I. 22.

1. In the seventh month at her first pregnancy, the Sîmantonnayana (or parting of the hair.)

2. He causes her after she has bathed and put on a new garment which has not yet been washed, to sit dow behind the fire.

3. He sacrifices, while she takes hold of him with the Mahâvyâhṛitis.

4. He cooks a mess of food.

5. According to some (teachers) boiled rice with Mudga beans.

6. The implements used and the Nakṣatra should be of male gender.

7. (He then sacrifices with the following texts) "May Dhâtar give to his worshipper further life and safety ; may we obtain the favour of the God whose laws are truthful."

"Dhâtar disposes of offspring and wealth ; Dhâtar has created this whole world ; Dhâtar will give a son to the sacrificer, to Him you shall sacrifice, an offering rich in ghee."

(Besides) with the three verses, Nejameṣa, 'fly away' (Rig-veda Khailika Sûkta, after X, 184,) and in the sixth place the verse, 'Prajâpati' (Rig-veda X, 121,10)

8. (The husband then) parts her hair upwards, beginning from the middle, with a porcupine's quill that has three white spots, or with a Darbha needle together with unripe uḍumbara fruit, with the words, 'Bhûr, Bhuvaḥ, Svaḥ.'

9. He lays down (the thing he has used) in her lap.

10. Ties (the fruits) to a string of three twisted threads and fastens them to her neck with the words, 'Rich in sap is this tree ; like the sappy one be thou fruitful.'

11. (The husband) then says to lute players, 'sing ye the king.'—

12. 'Or if any body else is still more valiant.'

13. Having poured fried grain into a water pot, let him cause her to drink it with the six verses, "May Viṣṇu take care of thy womb." "I call Râkâ" (Rigveda X, 184, 1, II. 32, 4-8).

14. Let him then touch her (with the words)

15. 'The winged one art thou, the gaṛutmat ; the Tṛivrit (stoma) is thy head, the Gâyatra thy eye, the metres thy limbs, the Yajus thy name, the Sâman thy body.'

16. Let him cause her to sing merrily,

17. Wearing if she likes, many gold ornaments.

18. A bull is the fee for the sacrifice.

### AŚVALÂYANA G.-S., I. 14.

1. In the 4th month of Pregnancy, the Sîmantonnayana (or parting of the hair, is performed.)

2. In the fortnight of the increasing moon, when the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender.

3. Then he gives its place to the fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, (he makes oblations) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses), 'May Dhâtri give to his worshipper,' with the two verses, 'I invoke Râkâ' (Rig-veda II, 32, 4 seq.) and with (the texts), 'Nejamesha,' and, 'Prajâpati, no other one than thou' (Rig-veda x, 121, 10.)

4. He then three times parts her hair upwards (*i. e.*, beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of kuśa grass, with (the words), 'Bhur, bhuvah, Savar, Om."

5. Or four times.

6. He gives orders to two lute-players, 'Sing King Soma.'

7. (They sing) 'May Soma, our King, bless the human race. Settled is the wheel of N. N' (here they name) the river near which they dwell.

8. And whatever aged Brâhmaṇî women, whose husbands and children are alive, tell them, that let them do.

9. A bull is the fee for the sacrifice.

PÂRASKARA G.-S., I. 15.

1. Now the Sîmantonnayana (or parting of the pregnant wife's hair.)

2. It is performed like the Puṃsavana;

3. In her first pregnancy, in the sixth or eighth month.

4. After he has cooked a mess of sacrificial food, containing sisamum and mudga beans and has sacrificed to Prajâpati, he parts for the wife who is seated to the west of the fire on a soft chair, her hair upwards (*i. e.*, beginning from the front) with a bunch containing an even number of unripe Uḍumbara fruits, and with three bunches of Darbha grass, with a porcupine's quill that has three white spots, with a stick of Viratarâ wood, and with a full spindle, with the words, 'Bhur, bhuvaḥ svar.'

5. Or (he parts the hair once) with each of the (three) Mahâvyahṛitis.

6. He ties (the Uḍumbara fruits, &c.) to a string of three twisted threads with (the words) 'Rich in sap, is this tree; like the tree, rich in sap, be thou fruitful.'

7. (The husband) then says to two lute-players, 'Sing Ye the King, or if any body else is still more valiant.'

8. Here some also prescribe a certain stanza (to be sung by the lute-players): 'Soma alone is our King. May these human tribes dwell on thy banks, O (river) whose dominion is unbroken, N. N.!, here he names the name of the river near which they dwell.

9. Then (follows) feeding of the Brâhmaṇas.

KHADIRA GṚIHYA SÛTRA, II. 2. 24.

Then in the fourth or sixth month (of her pregnancy) the Sîmantonnayana (or parting of the hair is performed) for her.

After she has bathed, her husband should put on her a garment that has not yet been washed, and after having sacrificed, he should stand behind her and should part her hair once with a well-proportioned (?) branch of a tree, on which there are fruits (and) with a porcupine's quill that has three white spots, with (the verse), 'Rich in sap is this tree (M. B. I. 5., 1).

While she looks at a mess of boiled rice with sesamum seeds, covered with ghee, he should ask her 'What dost thou see?'

He should make her reply 'Offspring!'

When the child is appearing, the sacrifice for the woman in labor (is to be performed).

With the two verses 'She who athward'—(M. B. I, 5, 6, seq.)

He should give a name to the child, N. N.!

That (is his) secret (name).

Before the navel string is cut off and the breast is given (to the child; the father) should have rice and barley grains pounded in the way prescribed for the Nyagrodha—shoot.

He should take thereof with his (right) thumb and fourth finger and give it to the child to eat, with (the mantra), 'This order' (M. B. I, 5, 8).

And butter with (the verse), 'May intelligence to thee' (M. B. I, 5, 9).

## SIMANTAKARAṆA.

### GṚIHYA-SÛTRA OF GOBHILA.

*II Prapâṭhaka Kândikâ 7.*

1. Now (follows) the Sîmantakaraṇa (or parting of the hair) in her first pregnancy.

2. In the fourth, or sixth, or eighth month (of her pregnancy).

3. In the morning after she has been washed, sitting on northward-pointed Darbha grass, (all over her body), including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

4. Her husband standing behind her, ties (to her neck) an Udumbara branch with an even number of unripe fruits on it, with (the verse) 'Rich in sap is this tree'. (M. B. I. 5, 1)

5. He then parts her hair upwards (*i.e.*, beginning from the front), the first time with Darbha blades, with (the word) 'Bhuḥ! the second time with (the word) 'Bhuvaḥ,' the third time with the word Svaḥ':—

6. Then with (a splint of) Viratara (wood) with this verse, 'With which Aditis' (*Ibid*, 2).

7. Then with a full spindle, with this verse, 'I invoke Râkâ' (*Ibid*, 3—4);

8. And with a porcupine's quill that has three white spots, with (the verse), 'Which are thy blessings, O Râkâ' (*Ibid*, 5).

9. (There should be prepared) a mess of boiled rice with sesamum seeds, covered with ghee; at that he should make her look.

10. Let him say to her, 'What dost thou see?' and make her answer, 'Offspring!'

11. That (food) she should eat herself.

12. Brâhmaṇa woman should sit by her side, pronouncing auspicious words (such as), 'A mother of valiant sons! A mother of living sons! A living husband's wife!'

13. Now (follows) the sacrifice for the woman in labour.

14. When the child is appearing, he strews (Darbha grass) round the fire and sacrifices, two Âjya oblations with this verse, 'She who athwart.' (M. B. I. 5. 6.) and with (the verse) 'Vipaskit has taken away.' (*Ibid*, 7).

15. 'A male he will be born, N. N. by name.'—(in this passage of the last verse) he pronounces a name.

16. What that (name is) is kept secret.

17. Whence they announce to him that a son has been born, he should say 'Delay still cutting off the navel-string, and giving him the breast.'

18. Let him have rice and barley-grains pounded in the same way as the (Nyagrodha) shoot.

19. Seizing (the pounded substance) with the thumb and fourth finger of his right hand, he smears it on the tongue of the boy, with the formula, 'This order.' (M. B. I. 5. 8.).

20. In the same way the production of intelligence (is performed). He should give to eat (to the child) clarified butter.

21. Or he takes it with gold, *i. e.*, with a golden spoon) and sacrifices it on the face of the boy with this verse, 'May Mitra and Varuṇa bestow intelligence on thee (M. B. I. 5. 9.) and with (the verse) 'The lord of the seat, the wonderful.' (Sâma-Veda, I. 171).

22. Let him say 'Cut off the navel string,' and 'Give the breast (to the child).'

23. From that time let him not touch (his wife) until ten nights have passed.

(S. B. E. Vol. XXX, Part II, translated by Hermann Oldenberg.)

### GṚIHYA-SÛTRA OF HIRANNYAKESIN.

*Praṣna II, Patala I, Section I.*

1. Now (follows) the Sîmantonnayana (or parting of the pregnant wife's hair).

2. In the fourth month of her first pregnancy, in the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, performs the rites

down to the Vyâhṛiti oblations, and makes four oblations to Dhâtṛi with (the verse), "May Dhâtṛi give us wealth" [and the following three verses, (Taitt. Samh. III, 3, 11. 2. 3).

3. 'This, O Varuṇa' (&c., Sec. I, Chap. 27, Sûtra 2 down to ); "Hail! Good luck!"

He then makes the wife who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brâhmaṇa, sit down to the west of the fire, facing the east, in a round apartment. Standing to the east (of the wife) facing the west, he parts her hair upward (*i. e.*, beginning from the front) with, porcupine's quill that has three white spots, holding (also) a bunch of unripe fruits, with the Vyâhṛitis (and) with the two (verses), "I invoke Râkâ," (and), "Thy graces, O Râkâ." (Taitt. Samh. III, 3, 11, 5). Then he recites over (his wife the formulas) "Soma alone is our king, thus say the Brâhmaṇa tribes, sitting near thy banks, O Gaṅgâ, whose wheel does not roll back (?)!" (and), "May we find our way with thee through all hostile powers, as through streams of water" (above I, 20, 5).

## GṚIHYA-SÛTRA OF ÂPASTAMBA.

*Patal 6, Section* 14.

1. The Sîmantonnayana (or parting of the pregnant wife's hair, is performed) in her first pregnancy, in the fourth month.

2. (The husband) serves food to Brâhmaṇas and causes them to pronounce auspicious wishes; then after (the ceremonies) from the putting (of wood) on the fire down to the Âjyabhâga oblations (have been performed), he offers the oblations (indicated in the) next (mantras, M. II, 11, 1-8), while (the wife) takes hold of him and enters upon the (performance) of the *Jaya* and following oblations.

3. Having performed (the rites) down to the sprinkling (of water) round (the fire), he makes her sit down to the west of the fire, facing the east, and parts her hair upwards (*i. e.*, beginning from the front) with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Uḍumbara fruits, with the Vyâhṛitis or with the two next (verses, II 11, 9, 10).

4. He says to two lute players, 'Sing.'

5. Of the next two (verses II, 11, 11, 12), the first (is to be sung on this occasion) among the (people of the) Sâlvas.

6. The second (is to be used) for Brâhmaṇas; and the river near which they dwell, is to be named.

7. He ties barley-grains with young shoots (to the head of the wife); these she keeps until the stars appear.

8. When the stars have appeared, he goes (with his wife) toward the east or north, touches a calf, and murmurs the Vyâhṛitis; then she breaks her silence.

## THE FIRST LEARNING OF THE ALPHABET.

Now we shall say something about the commencement of study and the first learning of alphabets.. The Mârkaṇḍeya quoted in Mâdhavîyam :—

"When the child has attained the fifth year, and when Hari is not asleep, avoiding the sixth and the first day of the moon, the Riktâ, and the fifteenth as well, the Sunday and the Tuesday; let him make the child commence his first study in a well-ascertained, auspicious time. Spreading a white cloth, on which are heaps of rice, let him write on those heaps the fifty letters, in their due order, with a golden stylus. Let him worship with the Vyâhṛitis Bhuḥ, &c., the presiding deities of letters as well as Sarasvatî, Gaṇeśa, Hari, Lakṣmî, Guru, the sun, the author of the Gṛihya-Sûtra to which he belongs, his own branch of learning, Śiva, and the six letters. Let him offer Homa in fire with ghee, reciting the names of these and with Naivedya of Guḍa, Laḍḍoo, &c. (sweetmeats) separately. The Brâhmaṇas should be honored with fee. The teacher should sit facing east and the boy facing west. First should be recited the six-syllable Mantra :—"Om! Namaḥ Śivâya;"

and the child should be taught the fifty letters beginning with अ and ending with क्ष। Then making the child sit facing east, cause him to write three times and speak out the letters. Let him cease reading on the days which are holidays, namely the eighth and the second days of the moon, and the full and the new moon days, &c.

THE RITUAL.

*Saṅkalpa.*—I, NN, on such and such day, &c., am going to make the child commence the learning of the alphabet, so that he may become master of all sciences, and so attain the four-fold end of man.

*Mâtṛikâ Pujâ.*—Then let him perform Mâtṛikâ Pujâ, and Âbhyudayika Śrâddha, make the Brâhmaṇas recite the auspicious day, &c., spread out a white cloth and place small heaps of rice on it, and on such heaps let him do pujâ to Gaṇeśa, Hari, Lakṣmî, Devî, Sarasvatî, Vyâsa, Gautama, Jaimini, Manu, Pâṇini, Kâtyâyana, Patañjali, Yâska, Piṅgala, Garga, Kaṇâḍa, Kapila, Vâlmîki, Vâmana, Dhanvantari, Kṛiśâśva, Bharata, Viśvakarman, Pâṇikâpyâ, and Nakula ; as well as the Vedas, the Purâṇas, the Nyâya, the Mîmâṃsâ, the Dharma-Sâstra, Phonetics, Ritual, Grammar, the Nirukta, Prosody, Astronomy, the Vaiśeṣika, the Vedânta, the Sâṅkhya, the Pâtañjala, Poetry, Rhetoric, Medicine, Archery, Music, the Arts, the Science of elephants, the Science of horses, the Science of falcons. He should invoke these in the vocative case with the mantras of their names. The invocation of Sarasvatî is somewhat different. Her Mantra is : "O mother of the world ! O whose form is all-speech ! Come here in thy all-speech form. Come hither." Then salute all these in the dative case, beginning with Om and ending with namaḥ. (As, Om Gaṇeśâya namaḥ ; Om Haraye namaḥ, &c.) and offer them each the Upachâras, such as, pâdya (water to wash the feet), arghya, âchamanîya, sandal, flowers, rice, incense, candle sweet-pudding, &c. Then give one homa to each with ghee in the fire. Then give cloth and ornaments to the teacher and feast the Brâhmaṇas, and the nurse. Then anointing the boy and giving him a bath and dressing him in new garments, adorned with scents and ornaments, make him go and perambulate thrice the devas like Gaṇeśa, &c., and the teacher, and let him sit facing west. Then let him salute the Guru reciting :—

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

Ajñâna timirândhasya Jñânâñjana śalâkayâ.
Chakṣurunmîlitam yena Tasmai śrigurave namaḥ.

Salutations to that glorious Guru who, when my sight was blinded by the darkness of ignorance, restored to it the light of knowledge and truth.

Then let him salute Sarasvatî, saying :—

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।
विश्वरूपे विशालाक्षि देहि विद्याम् सुरेश्वरि ॥

"Salutations to thee, O Sarasvati ! O boon-giver ! O all-desired ! O thou of many forms ! O thou of broad eyes ! Give me knowledge, O lady of all devas !"

Making the boy recite the above two verses, and causing the Brâhmaṇas and the teacher to bless him, make him learn the letters : and commence study. Then bid farewell to the teacher and the devas. Let fee be given to all. Then establish fire and offer sacrifice to it. (The details are omitted).

**मिताक्षरा—एतेषां नित्यत्वेऽप्यानुषङ्गिकं फलमाह,**

*Mitâkṣarâ*—Though these ceremonies are nitya or permanent (producing chiefly spiritual benefits) the author now shows their secondary benefits or fruits also.

YÂJNAVALKYA'S VERSE 13.

**एवमेनः शमं याति बीजगर्भसमुद्भवम् ।**
**तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः ॥ १३ ॥**

**एवं** Evam, thus, in this manner, by performing these ceremonies. **एनः** Enaḥ, sin. **शमं** Śamam, destruction, tranquillity or peace. **याति** Yâti, goes to. **बीजगर्भसमुद्भवम्** Bijâgarbhasamudbhavam, produced from the seed and the womb (ovum) : due to the sperm and germ cells. **तूष्णीं** Tûṣṇîm, silently. **एताः** Etâḥ, these. **क्रियाः** Kriyâḥ, rites. **स्त्रीणाम्** Strîṇâm, of women, for women. **विवाहः** Vivâhaḥ, marriage. **तु** Tu, however, (is performed). **समन्त्रकः** Samantrakaḥ, with mantras.

13. By this the taint (derived from both parents, literally) produced from the seed and the embryo is destroyed. These ceremonies, in cases of women, are (to be) performed in silence, but however their marriage is with (the recitation of) Mantra.—13.

**मिताक्षरा ॥**

**'एवम्' उक्तेन प्रकारेण गर्भाधानादिभिः संस्कारकर्मभिः कृतैः 'एनः' पापं शमं याति । किंभूतम् 'बीजगर्भसमुद्भवं' शुक्रशोणितसंबद्धं गात्रव्याधिसंक्रान्तिनिमित्तं न तु पतितोत्पन्नत्वादि । स्त्रीणां विशेषमाह । 'एता' जातकर्मादिक्रियाः स्त्रीणां 'तूष्णीं' विनैव मन्त्रैर्यथाकालं कार्याः । विवाहः पुनः समन्त्रकः ॥ १३ ॥**

MITÂKSARÂ.

"By this," *i. e.*, the said method, *i. e.*, by the performance of the consecratory ceremonies of Garbhâdhâna, &c.

"The taint" or the sin, is destroyed. What kind of taint? Produced from seed and embryo, and relating to semen and ovum, and occasioned by the contagion of some bodily or hereditary disease and not the sin of being born of an outcaste, &c.

The author propounds a special rule for women. "These," the ceremonies of birth, &c., of women are to be performed, at the proper time, "in silence," without reciting sacred formulas. Their marriage, (however), again is (performed) with the Mantras, *i. e.*, by reciting the sacred formulas.

BÂLAMBHAṬṬA'S GLOSS.

The word garbha means the uterine blood, *i.e.*, the ovum. These ceremonies are useful especially in destroying any defect of hereditary disease. Instead of the words gâtra

vyâdhi another reading is gotra vyâdhi, *i. e.*, any disease belonging to heredity. These ceremonies in the case of women are also to be performed in the proper time. The word tu तु of the verse means "again."

*The Upanayana.*

[The author now mentions the time of Upanayana.]

YÂJNAVALKYA'S VERSE 14.

**गर्भाष्टमेऽष्टमे वाऽब्दे ब्राह्मणस्योपनायनम् ।**
**राज्ञामेकादशे सैके विशामेके यथाकुलम् ॥ १४ ॥**

**गर्भाष्टमे** Garbhâṣṭame, in the eighth year from the time of conception or garbhâdhâna ceremony. **अष्टमे** Aṣṭame, in the eighth. **वा** Vá, or. **अब्दे** Abde, year. **ब्राह्मणस्य** Brâhmaṇasya, of the Brâhmaṇa. **उपनायनम्** Upanâyanam, the Upanayana ceremony. **राज्ञां** Râjñam, of the Kṣatriyâs. **एकादशे** Ekâdaśe, in the eleventh. **सैके** Saike, (**स** + **एके**) with one (eleven) *i. e.*, twelfth. **विशाम्** Viśâm, of Vaiśas. **एके** Eke, some. **यथाकुलम्** Yathâkulam, according to family custom.

14. In the eighth year of conception or in the eighth (year of) birth, the Upanayana ceremony of the Brâhmaṇas, of the Kṣatriyas in the eleventh; of the Vaiśyas in eleven plus one. Some say according to family custom.—14.

**मिताक्षरा ॥**

**गर्भाधानमवधिं कृत्वा जन्मनो वाऽष्टमे वर्षे ब्राह्मणस्य 'उपनायनम्' उपनयनमेवोपनायनं स्वार्थे अण्। वृत्तानुसारात्। आर्षं वा दीर्घत्वम्। अत्रेच्छया विकल्पः। राज्ञामेकादशे। वैश्यस्य 'सैके एकादशे, द्वादशे इत्यर्थः। गर्भग्रहणं सर्वत्रानुवर्तते। समासे गुणभूतस्यापि गर्भशब्दस्य बुद्ध्या विभज्योभयत्राप्यनुवर्तनं कार्यम्।**

**गर्भादेकादशे राज्ञो गर्भाद्धि द्वादशे विशः।**

**इति स्मृत्यन्तरवचनात्। यथा "अथ शब्दानुशासनं केषां शब्दानां लौकिकानां वैदिकानाम्" इति। अत्रापि कार्यमित्यनुवर्तते। कुलस्थित्या केचिदुपनयनमिच्छन्ति॥१४॥**

MITÂKṢARÂ.

Calculating either from the starting point of the day of the conception ceremony (garbhâdhâna) or from that of birth, in the eighth year, the Upanayana of the Brâhmaṇa should be performed. The forms Upanayana and Upanâyana are the same. The affix **अण्** added to **उपनयन** does not cause any change of sense. Or the lengthening of **अ** into **आ** is an archaic form due to the exigencies of metre.

Here the (selection of any one of the two) alternatives depends on one's wish, (*i. e.*, one may perform the ceremony in either of the two years as he wishes).

Of the Kṣatriyas, in the eleventh. Of the Vaiśyas, *plus one, i. e.*, add 1 to 11, *i. e.*, in the twelfth year.

The word "conception" is understood after all these. Though the word "conception," occurring in a compound (in the original) is an adjective or secondary word and consequently grammatically incapable of separation from the word it qualifies (namely, from the word aṣṭama or eighth), yet it must be logically considered to have been so separated and should be applied to the other two words too (the eleventh and the twelfth). Because of the text in another Smṛiti (Manu) "Of a Kṣatriya in the eleventh year after conception, of a Vaiśya in the twelfth." (Manu, Ch. II, V. 36). For example, in the sentence atha śabdânuśâsanam, "Now an exposition of words." "Of what words? Of the profane and sacred words." Here also the compound term "Exposition-of-words" has been broken up and the term, शब्द word, has been added to the words, profane and the sacred.

In this verse also the words "must be performed" are taken to be understood.

Some want to perform the Upanayana ceremony according to family custom.

BÂLAMBHAṬṬA'S GLOSS.

As it is impossible to know when the conception really takes place, so the commentator uses the word " Garbhâdhâna," which is a fixed period of time to calculate the starting point. Another reading is "janmataḥ" instead of "janmanaḥ." Thus in the Nâradîya Saṃhitâ :—" In the eighth year from Garbhâdhâna or in the eighth year from birth (janmataḥ) should be performed the ceremony of tying the sacred girdle of the Brâhmaṇa, of the Kṣatriyas, in the eleventh year, of the Vaiśyas, in the twelfth."

The word in the verse is "Upanâyanam" with a long आ â ; the usual form is "Upanayana" with a short अ a : a third form is found in Manu, according to Medhatithi's reading, namely, "Aupanâyanam औपनायनम्" "with the Vṛiddhi of उ and the lengthening of अ॥ Both Upanâyana and Aupanâyana are variants of the one and the same word upanayana. See Manu (II. 36).

Though it is optional to count either from the day of Garbhâdhâna rite or from the day of birth, yet the first is more praiseworthy as it is the principal; the other is secondary.

*The duties of Guru.*

YÂJNAVALKYA'S VERSE 15.

**उपनीय गुरुः शिष्यं महाव्याहृतिपूर्वकम् ।**
**वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत् ॥ १५ ॥**

**उपनीय** Upanīya, after the Upanayana ceremony ; having initiated, (according to one's own Gṛihya rite). **गुरुः** Guruḥ, the preceptor. **शिष्यम्** Śiṣyam, the student, the pupil. **महाव्याहृतिपूर्वकम्** Mahâvyâhṛitipûrvakam, preceded by the great Vyahṛiti texts : namely, Bhuḥ, &c. **वेदम्** Vedam, the Veda. **अध्यापयेत्** Adhyâpayet,

should teach, is to be taught. एनम् Enam, him, the student. शौचाचारान् Śauchâchârân, the purificatory rites च Cha, and, moreover. शिक्षयेत् Śikṣayet, should teach.

15. The Guru having initiated the pupil, should instruct him the Vedas together with the great Vyâhṛitis, and must teach him the purificatory practices.—15.

मिताक्षरा ॥

स्वगृह्योक्तविधिना उपनीय शिष्यं गुरुः महाव्याहृतिपूर्वकं वेदमध्यापयेत्। महाव्याहृतयश्च भूरादिसत्यान्ताः सप्त, पञ्च वा गौतमाभिप्रायेण। किंच शौचाचारान् वक्ष्यमाणलक्षणान् शिक्षयेत्। उपनीय शौचाचारांश्च शिक्षयेदित्यनेन प्रागुपनयनात्कामचारो दर्शितः वर्णधर्मान्वर्जयित्वा। स्त्रीणामप्येतत्समानं विवाहादर्वाक्। उपनयनस्थानीयत्वाद्विवाहस्य ॥ १५ ॥

MITÂKṢARÂ.

To the pupil initiated in accordance with the rules laid down in one's own Gṛihya-Sûtra, the preceptor must teach the Vedas, preceded by the great Vyâhṛitis. The Mahâvyâhṛitis are seven beginning with Bhuḥ and ending with Satya, or according to the opinion of Gautama, they are five. Moreover he ought to teach him the purificatory rites to be mentioned below.

From the text "being initiated, let him be taught the purificatory practices" it is inferentially declared that before Upanayana one may act as he likes. Excepting the (special) duties of (special) castes. This (acting as one likes, &c.) is common even to women before they are married. For marriage stands to them in the place of Upanayana.

BÂLAMABHAṬṬA'S GLOSS.

The Upanayana should be performed according to the particular Gṛihya-Sûtra rules, by which the family is governed. It is blameable, if performed by other rite. Hence, the commentator says "according to the rites taught in one's own Gṛihya-Sûtra."

The seven Vyâhṛitis are Bhuḥ, Bhuvaḥ, Svaḥ or Suvaḥ, Mahaḥ, Janaḥ, Tapaḥ, and Satyam. According to Gautama, the five Vyâhṛitis are : Oṃ Bhuḥ, Oṃ Bhuvaḥ, Oṃ Svaḥ, Oṃ Puruṣaḥ, Oṃ Satyam.

As says Gautama :—"Before Upanayana the child is free to act as he likes, speak as he likes and eat as he likes." By "act as he likes" is meant that his movements depend on his wish only. By "speak as he likes" is meant that he may utter obscene words, &c., (without incurring sin). By 'eating as he likes' is meant that he may eat stale food, or garlic, onions, &c.

But he must not transgress the particular rules of his caste, for he is a Brâhmaṇa, &c., even before initiation. Therefore he must not commit a mortal sin (Mahâpâtaka).

Even if he touches a chaṇḍâla, &c., he need not bathe with his clothes on, &c. If he touches water unbathed that water does not become impure. After six years of age, however, he also should bathe.

Also to that effect says Manu (II. 171):—They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of munja grass.

If a child before being initiated into reading and writing, loses his father, he can perform the funeral of his father and can utter the sacred "Svadhâ."

A female child has the same liberty as the uninitiated boy, so long as she is not married. Compare Manu II. 69.

**मिताक्षरा ॥ शौचाचारानाह**

[The author now explains the purificatory practices.]

YÂJNAVALKYA'S VERSE 16.

**दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः ।**
**कुर्यान्मूत्रपुरीषे च रात्रौ चेद्दक्षिणामुखः ॥ १६ ॥**

**दिवा** Divâ, in the day time. **सन्ध्यासु** Sandhyâsu, in the morning and evening twilights. **कर्णस्थ ब्रह्मसूत्रः** Karṇastha Brahmasûtraḥ, with the sacred thread on the ear. **उदङ्मुखः** Udaṅmukhaḥ, facing the north. **कुर्यात्** Kuryât, he should perform. **मूत्रपुरीषे** Mûtrapurîṣe, urine and fæces **च** Cha, and (indicates the place where there are no ashes.) **रात्रौ** Râtrau, at night. **चेत्** Chet, but. **दक्षिणामुखः** Dakṣiṇâmukhaḥ, facing the south.

16. Let him, placing the sacred thread on the right ear, void urine and fæces, facing the north, during the day time and the twilights; and facing south during the night.—16.

**मिताक्षरा ॥**

**कर्णस्थं ब्रह्मसूत्रं यस्य तथोक्तः । कर्णश्च दक्षिणः ।**
**पवित्रं दक्षिणे कर्णे कृत्वा विण्मूत्रमुत्सृजेत् ।**
**इति लिङ्गात् अस्मै अहनि संध्ययोश्च उदङ्मुखो मूत्रपुरीषे कुर्यात् । चकाराद्भस्मादिरहिते देशे । रात्रौ तु दक्षिणामुखः ॥ १६ ॥**

MITÂKṢARÂ.

He who has placed the sacred thread on the ear is being spoken of as karṇastha-brahma-sûtraḥ. The ear means the right ear. Because it is said: "Having placed the sacred thread on the right ear, let him void urine and fæces."

He should void urine and fæces during the day time and the two twilights facing the north. By the word "cha' (and) in the text, is meant a place free from ashes, etc. During the night, however, he should face the south.

BÂLAMBHAṬṬA'S GLOSS.

Says Marîchi: "He who eats or voids urine or excrements without the sacred thread is purified by Prâṇâyâma (regulation of breath) with eight thousand Gâyatrî."

The word divâ-sandhyâsu is a Dvandva, compound of diva+sandhyâ (the day time and two twilights). The word 'cha' in the second line of the verse is not redundant. It serves to include all other rules, such as, the place must be free from ashes, &c. See Manu (V. 136.)

YÂJNAVALKYA'S VERSE 17.

**गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः ।**
**गन्धलेपक्षयकरं शौचं कुर्यादतन्द्रितः ॥ १७ ॥**

**गृहीतशिश्नः** Gṛihîta śiśnaḥ, holding the organ. **च** Cha, and **उत्थाय** Utthâya, rising up. **मृद्भिः** Mṛidbhiḥ, with earth **अभ्युद्धृतैः** Abhyuddhṛitaiḥ, with uplifted. **जलैः** Jalaiḥ, with waters. **गन्धलेपक्षयकरं** Gandhalepa-kṣayakaram, destructive of stink sticking to the body. **शौचं** Śaucham, purification. **कुर्यात्** Kuryât, let him make. **अतन्द्रितः** Atandṛitaḥ, attentively.

17. Moreover rising with the organ in one hand, purification, sufficient to remove the stink sticking to the body, is to be attentively made, with earth and uplifted water.—17.

**मिताक्षरा ॥**

**किंच अनन्तरं शिश्नं गृहीत्वा उत्थाय उद्धृताभिरद्भिर्वक्ष्यमाणलक्षणाभिर्मृद्भिश्च गन्धलेपयोः क्षयकरं शौचं कुर्यात् । अतन्द्रितः अनलसः । उद्धृताभिरिति जलान्तः शौचनिषेधः । अत्र गन्धलेपक्षयकरमिति सर्वाश्रमिणां साधारणं शौचमिदम् । मृत्संख्यानियमस्त्वदृष्टार्थः ॥ १७ ॥**

MITÂKṢARÂ.

Moreover afterwards taking hold of the organ, he should rise and perform the ablution, in order to destroy the stink and remove the faecal matter sticking to the body, with uplifted waters, which would be described further on, and with earth. "Attentively" means without idleness.

By the use of the word "uplifted," purification within the waters is prohibited.

"Destructive of stink and sticking" is the rule of purification in general for all the âśramas (orders).

The rule relating to the number of times earth should be used is for the purpose of producing invisible result.

BÂLAMBHAṬṬA'S GLOSS.

"Afterwards" means after voiding these. The word "Gṛihîtaśiśna" is a Bahuvrîhi compound, meaning 'he who has taken hold of the organ.'

*The compulsory âchamana.*

YÂJNAVALKYA'S VERSE 18.

**अन्तर्जानुः शुचौ देश उपविष्ट उदङ्मुखः ।**
**प्राग्वा ब्राह्मेण तीर्थेन द्विजो नित्यमुपस्पृशेत् ॥ १८ ॥**

**अन्तर्जानुः** Antarjânuḥ, with the hands between the knees. **शुचौ** Śuchau, in a clean. **देशे** Deśe, spot. **उपविष्टः** Upaviṣṭaḥ, seated, sitting. **उदङ्मुखः** Udaṅmukhaḥ, facing the north. **प्राक्** Prâk, facing the east. **वा** Vâ, or. **ब्राह्मेण** Brâhmeṇa, with Brahma. **तीर्थेन** Tîrthena, with the tîrtha. **द्विजः** Dvijaḥ, the twice-born. **नित्यं** Nityam, daily, always. **उपस्पृशेत्** Upaspriśet, should sip the water. This sipping of water refers to the performance of âchamana purification.

18. With hands between the knees, in a clean spot, being seated facing the north or the east, a twice-born ought daily to perform âchamana by sipping water, through the Brahmatîrtha (Brahma-ford)—18.

**मिताक्षरा ॥**

**शुचौ अशुचिद्रव्यासंस्पृष्टे । देशे इत्युपादानादुपानच्छयनासनादिनिषेधः । 'उपविष्टः' न स्थितः न शयानः प्रह्वो गच्छन्वा । उदङ्मुखः प्राङ्मुखो वेति दिगन्तरनिवृत्तिः । शुचौ देशइत्येतस्मात्पादक्षालनप्राप्तिः । 'ब्राह्मेण तीर्थेन' वक्ष्यमाणलक्षणेन । 'द्विजो' न शूद्रादिः । 'नित्यं' सर्वकालम् । आश्रमान्तरगतोऽपि 'उपस्पृशेत्' आचामेत् । कथम् 'अन्तर्जानुः' जानुनोर्मध्ये हस्तौ कृत्वा दक्षिणेन हस्तेनेति ॥ १८ ॥**

MITÂKṢARÂ.

"Clean"—without being defiled by the contact of impure objects. The expression "clean spot" by implication prohibits shoes, beds, stools, &c. "Being seated" neither standing, nor lying down, nor being bent forward, nor walking. "Facing the north or the east" excludes all other directions. "In a clean spot" indicates that the feet also should be washed." "Through the Brahma-ford." This will be described later on. "The twice-born," not the Śûdras and others. "Daily," at all times, though he may have entered another order (than that of studentship). "Let him rinse the mouth," let him make âchamana. How? "Between the knees," having placed the hands between the knees, and with the right hand performing the âchamana.

BÂLAMBHAṬṬA'S GLOSS.

The 'pure spot' necessary for this ordinary âchamana need not be the spot swept and cleansed, &c., or sanctified otherwise. It only means a spot not unclean by reason of contact with unclean substances like shoes. The word "âsana" used in the commentary refers to the ordinary seats of daily use, and not sacred seats.

According to Hârîta, one may sit facing the Îśâna-corner. This âchamana is compulsory in all stages of life and for all orders. Sitting with knees up and the two hands between the knees, the right should be in the palm of the right hand and sipped through the Brâhma-tîrtha.

[Now the author describes the fords or the tîrthas.]

YÂJNAVALKYA'S VERSE 19.

**मिताक्षरा ॥ तीर्थान्याह ।**

**कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च ।**
**प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९ ॥**

**कनिष्ठा (मूलं)** Kaniṣṭhā (mulâm), the beginning of the little finger. **देशिनी (मूलं)** Deśini (mulam), the beginning of the index finger. **अंगुष्ठ-मूलानि** Aṅguṣṭha (mûlâni), the beginning of the great finger. **अग्रं** (Agram), the end. **करस्य** Karasya, of the hand. **च** Cha, and. **प्रजापति (तीर्थं)** Prajâpati (tîrtha), the Prajâpati tîrtha. **पितृ (तीर्थं)** Pitṛi (tîrtha), the Pitṛi-tîrtha. **ब्रह्म (तीर्थं)** Brahma (tîrtha), the Brahma-tîrtha. **देव तीर्थानि** Deva tîrthâni, the deva-tîrtha. **अनुक्रमात्** Anukramât, respectively.

19. The beginning of the little finger is the Prajâpati tîrtha, that of the index-finger is the pitṛi-tîrtha, that of the great finger (or thumb) is the Brahma-tîrtha, and the end of the hand is the deva-tîrtha.—19.

**मिताक्षरा ॥**

**कनिष्ठायास्तर्जन्या अंगुष्ठस्य च मूलानि करस्याग्रं च प्रजापतिपितृब्रह्मदेवतीर्थानि यथाक्रमं वेदितव्यानि ॥ १९ ॥**

MITÂKṢARÂ.

The roots of the little finger, of the index-finger and of the thumb, and the end of the hand are respectively known as the Prajâpati, Brahma and the Deva tîrthas.

BÂLAMBHAṬṬA'S GLOSS.

Compare Manu II. 58 and 59.

Let a Brâhmaṇa always sip water out of the part of hand (tîrtha) sacred to Brâhmaṇ, or out of that sacread to Kâ (Prajâpati) or out of (that) sacred to the gods, never out of that, sacred to the manes.

They call (the part) at the root of the thumb the tîrtha sacred to Brâhmaṇ, that at the root of the (little) finger (the tîrtha) sacred to Kâ (Prâjâpati), (that) at the tips (of fingers, the tîrtha) sacred to the gods, and that below (between the index and the thumb, the tîrtha) sacred to the manes.

According to some, there is option as to the sipping of water from any one of these three tîrthas. For example, if owing to boil or ulcer the Brahma tîrtha is incapable of being used then the Prajâpati or the Deva tîrtha may be employed in âchamana. If all the tîrthas are unfit, then the water may be sipped from a spoon as ordained. If one cannot do it himself, another may help him in giving the water, *i. e.*, by pouring it into his mouth.

[*Now the method of Âchamana is described.*]

YÂJNAVALKYA'S VERSE 20.

**त्रिः प्राश्यापो द्विरुन्मृज्य खान्यद्भिः समुपस्पृशेत् ।**
**अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः ॥ २० ॥**

**त्रिः** Triḥ, thrice. **प्राश्य** Prâśya, having drunk. **आपः** Âpaḥ, water. **द्विः** Dviḥ, twice. **उन्मृज्य** Unmṛijya, having cleared. **खानि** Khâni, the holes (*i. e.*, nose, ears, eyes). **अद्भिः** Adbhiḥ, with waters which are pure and free from mixtures. **समुपस्पृशेत्** Samupaspṛiśet, should be touched. **अद्भिः** Adbhiḥ, with waters. **तु** Tu, but which comes from. **प्रकृतिस्थाभिः** Prakṛitisthâbhiḥ, in the natural pure state. **हीनाभिः** Hînâbhiḥ, free from. **फेन बुद्बुदैः** Phena-budbudaiḥ, froth and bubbles.

20. Water should be thrice drunk, the mouth should be twice rubbed, the holes should be touched with water (once). The waters should also be in the natural pure state, free from froth and bubbles.—20.

**मिताक्षरा ॥**

**वारत्रयमपः पीत्वा मुखमंगुष्ठमूलेन द्विरुन्मृज्य 'खानि' छिद्राणि ऊर्ध्वकायगतानि घ्राणादीनि अद्भिरुपस्पृशेत् । अद्भिर्द्रव्यान्तरासंसृष्टाभिः । पुनरद्भिरित्यवग्रहणं प्रतिच्छिद्रमुदकस्पर्शनार्थम् । पुनस्ता एव विशिनष्टि । 'प्रकृतिस्थाभिः' गन्धरूपरसस्पर्शान्तरमप्राप्ताभिः फेनबुद्बुदरहिताभिः । तुशब्दाद्वर्षधारागतानां शूद्राद्यावर्जितानां च निषेधः ॥ २० ॥**

MITÂKṢARÂ.

Having drunk water three times, the mouth (lips) should be twice rubbed with the root of the thumb; he should then touch with water, the "holes" or the cavities in the upper portion of the body, such as nostrils, &c., "with water," *i.e.*, with pure water unmixed with any other thing. By mentioning the word "water" twice, it is meant that every cavity should be touched with water.

The author further qualifies such waters, by saying "in the natural state," that have not undergone any modification in smell, colour, taste or such, and are free from froth and bubbles.

By using the word "tu," "also," there is the prohibition of the waters brought by the Śûdras and of the rain-water.

BÂLAMBHAṬṬA'S GLOSS.

The seven upper cavities should be touched with water: and not the lower ones, nor the navel. The âchamana water is thus described in another text:—"Let him sip that water which has been taken out (of a tank, well, river, &c.) which is free from froth

and bubbles, and which has not been heated by fire." Yama says: "The twice-born who sips the water in which hand or fingers have been placed, drinks wine (commits the sin of drinking wine)." Prachetas says: "Let him sip thrice or four times the water which is not hot, which is not frothy, which is pure to eye, (or strained through a cloth), and which reaches up to the heart." The general rule is to sip *thrice*; to sip *four* times is optional. The sick, however, according to Yama, may use warm water.

YÂJNAVALKYA'S VERSE 21.

**हृत्कण्ठतालुगाभिस्तु यथासंख्यं द्विजातयः ।**
**शुद्ध्येरन्स्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः ॥ २१ ॥**

**हृत्-(गाभिः)** Hṛit (gâbhiḥ), reaching the heart. **कण्ठ-(गाभिः)** Kaṇṭha (gâbhiḥ), reaching the throat. **तालुगाभिः** Talugâbhiḥ, reaching the palate. **तु** Tu, but. **यथासंख्यं** Yathâsaṁkhyam, respectively. **द्विजातयः** Dvijâtayaḥ, twice-born (Brâhmaṇ, Kṣatriya, and Vaiśya). **शुद्ध्येरन्** Śuddhyeran, become pure. **स्त्री** Strî, a woman. **च** Cha, and. **शूद्रः** Śûdraḥ, a Śûdra. **च** Cha, and (here indicates the uninitiated twice-born are ranked along with women and Śûdras). **सकृत्** Sakṛit, once. **स्पृष्टाभिः** Spṛiṣṭâbhiḥ, by being touched. **अन्ततः** Antataḥ, by the last, *i. e.*, by the last in the above enumeration of heart, throat and palate, therefore by reaching the palate: for palate is the last in the above list. Or the word antataḥ may mean "the inner part of the mouth," namely, the palate. Then the force of the affix taḥ will be that of the locative. Medhâtithi explains it by the root of the tongue. Hemâdri says it means approaching the palate, *i. e.*, entering the teeth.

21. The twice-born become pure by waters reaching the heart, the throat and the palate, respectively. Women and Śûdras become pure directly the waters once reach the palate.—21.

**मिताक्षरा ॥**

**हृत्कण्ठतालुगाभिरद्भिर्यथाक्रमेण द्विजातया शुद्ध्यन्ति । स्त्री च शूद्रश्च 'अन्ततः' अन्तेन तालुना स्पृष्टाभिरपि । सकृदिति वैश्याद्विशेषः । च शब्दादनुपनीतोऽपि ॥ २१ ॥**

MITÂKṢARÂ.

The twice-born classes are purified by waters respectively reaching the heart, the throat and the palate. The women and the Śûdras are purified when waters touch the last of these, namely, the palate.

"Once" is used to distinguish the Śûdras and women from the Vaiśyas (who sip thrice; their waters also reach the end of the palate). By the word "cha" in the text the uninitiated persons are also included.

BÂLAMBHAṬṬA'S GLOSS.

Manu lays down the following (II. 62):—

"A Brâhmaṇa is purified by water that reaches his heart, a Kṣatriya by reaching his throat, a Vaiśya by water taken into his mouth, (and) a Śûdra by water touched with the extremity (of his lips)." The word antataḥ has been differently explained.

According to Kalpataru, the Śûdra should also *drink* water but only once. But Śrîdatta holds that he should only *touch* the water with the extremity (antaḥ) of the lips and not drink it.

The following rules are laid down in Agasta Samhitâ, Gautama Tantra etc :—

"The twice-born should first wash his hands and feet, tie the top lock, and then perform Âchamana according to the rules of his own school or according to Paurâṇik method.

With the three words Keśava, Nârayana, Mâdhava, he should drink water; with the two words Govinda and Viṣṇu he should wash his hands; with the two words Madhusûdana and Trivikrama he should touch his both lips; and with the two words Vâmana and Śrîdhara he should rub the lips; with the one word Hṛiṣikeśa he should wash the hands; then with the word Padmanâbha he should wash his feet; with Dâmodara, he should sprinkle the head; with Sankarṣâṇa, the mouth; with Vâsudeva and Pradyumna, the two nostrils; with Aniruddha and Puruṣottama, the two eyes; with Adhokṣaja and Nṛisimha, the two ears; with Achyuta, the navel; with Janârdana, the heart; with Upendra, the head; with Hari and Kriśṇa, the two shoulders.

## AUSPICIOUS NAKṢATRAS FOR UPANAYANA.

[After the ceremony of the celebration of the first commencement of alphabets, Bâlambhaṭṭa gives a collection of various Saṅkalpa mantras employed in different ceremonies such as Garbhâdhâna, Puṁsavana, Sîmantonnayana, Jâtakarman, Nâmakarma, Niṣkrâmaṇ, Upaveśana, Annaprâśana, Choula, &c. These Saṅkalpa mantras are omitted here. The Saṅkalpa mantras of other ceremonies, not yet described, such as Sâvitrîpujâ Godâna, Samâvartana, Marriage, &c., are also collected here. The Saṅkalpas, according to Tantras, are also shown: so also the Tântric form of some ceremonies. The mantras of Suryâvalokana, Niṣkrâmaṇ, Upaveśana and Annaprâśana are also given there.]

[Bâlambhaṭṭa then enters into a long discussion as to the auspicious time for performing Upanayana. A summary of it is herein given.]

According to Vaśiṣṭha the following asterisms are auspicious, *i. e.*, when the moon is in these constellations the Upanayana may be performed :—

(1) Hastâ, (2) Chitrâ, (3) Svâtî, (4) Śravaṇâ, (5) Dhaniṣṭhâ, (6) Śatabhiṣâ (7) Uttarâṣâḍhâ, (8) Abhijit, (9) Anurâdhâ, (10) Viśâkhâ, (11) Jyeṣṭhâ, (12) Uttaraphâlguni, (13) Revatî, (14) Punarvasu, (15) Puṣyâ. These are good for tying the sacred girdle :—Uttaraphâlguṇi, Uttarâṣaḍhâ, Uttara Bhâdrapada, Hastâ, Anurâdhâ, Mrigaśirâh, Rohiṇî, Chitrâ, Revatî, and Punarvasu. These are good for Upanayana :—Aśvinî, Puṣyâ, Dhaniṣṭhâ, Śatabhiṣâ, Svâtî, Śravaṇâ. These are middling.

Kaśyapa says :—

Anurâdhâ, Śravaṇa, Dhaniṣṭhâ, Śatabhiṣâ, Hastâ, Chitrâ, Svâtî, Uttaraphâlgunî, Uttarâṣâḍhâ, Uttarabhâdrapada, Abhijit, Punarvasu, Puṣyâ, Aśvinî, Viśakhâ. These are good stars for Upanayana.

Guru says :-

Uttara Phâlguṇi, Uttarâṣâḍhâ, Uttara Bhâdrapada, Rohiṇî, Hastâ, Anurâdhâ, Jyeṣthâ, Chitrâ, Punarvasu, Mrigaśiraḥ are good for Upanayana.

Nârada also :—

Uttaraphâlguni, Uttarâṣâdha, Uttara Bhâdrapada, Jyeṣthâ, Mrigaśirâ, Punarvasu, Śravaṇa, Dhaniṣṭha, Śatabhiṣâ, Aśvinî, Anurâdhâ, Rohiṇî, are good for Upanayana.

According to Kalyâṇa Kalpadruma, the Rig-vedins should observe the following constellations :—

Mûlâ, Hastâ, Chitrâ, Svâtî, Aśleṣâ, Ârdrâ, PûrvaPhâlguṇî, Pûrvâṣâḍhâ, Pûrva-Bhâdrapada. These are good for girdle ceremony for the Rig-vedins.

The Yajur-Vedins, the following :—

Puṣyâ, Punarvasu, Revatî, Hastâ, Anurâdhâ, Mṛigaśirâh, Rohiṇî. These are best for Yajur-vedins, for upanayana.

The Sâma-Vedins, the following :—

Puṣya, Svâtî, Hastâ, Aśvinî, Ârdrâ, Śravaṇâ, Uttara Phâlguṇi, Uttarâsâḍha, Uttara-Bhâdrapada. These are good for Sâmayajin for tying girdle.

The Atharva-Vedins, the following :—

Mṛigaśirâḥ, Anurâdhâ, Aśvinî, Hastâ, Chitrâ, Svâtî, Punarvasu, Jyeṣṭhâ. These are good for Atharva-Vedins for Upanayana.

These sixteen asterisms are auspicious for the Upanayana of a Brâhmaṇa. Some reject Punarvasu. See Râja Martaṇḍa. Bâlambhaṭṭa, however, is of different opinion.

The Kṣatriyas and Vaiśyas, have twenty-two asterisms, the Brâhmaṇas have sixteen.

[Then Bâlambhaṭṭa gives a short method of Upanayana to be observed in cases of penance. There are certain sins for which the penance is initiation *de novo*. This penitential Upanayana is not done with full rites of the original Upanayana.]

*Infirm may be initiated.*—According to Baudhâyana, the idiot, deaf and dumb may also be initiated. For their Upanayana, any season may be chosen : the asterism should be auspicious. After feeding the Brâhmaṇas, and causing them to pronounce blessing, the hair must be shaven : and the boy should have a bath. He should be dressed in pure clothes, the top-lock should be tied. All rites are gone through, but in silence, *i. e.*, without the utterance of the sacred formulas, as the boy, through infirmity, cannot recite the mantras, the âchârya does it for him.

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[*The method of Sandhyâ Upâsanâ, Bathing and Tilaka.*]

YÂJNAVALKYA'S VERSE 22.

**स्नानमब्दैवतैर्मन्त्रैर्मार्जनं प्राणसंयमः ।**
**सूर्यस्य चाप्युपस्थानं गायत्र्याः प्रत्यहं जपः ॥ २२ ॥**

**स्नानं** Snânam, bathing, the morning-bath. **अब्दैवतैः** Abdaivataiḥ, with (mantras) addressed to the Waters. **मन्त्रैः** Mantraiḥ, with mantras, *e. g.*, **आपोहिष्ठा**, &c. **मार्जनम्** Mârjanam, sprinkling the water over the body. **प्राणसंयमः** Prâṇasaṃyamaḥ, the retention of breath. **सूर्यस्य** Sûryasya, for the sun. **च** Cha, and. **अपि** Api, even. **उपस्थानं** Upasthânam, (this word means), standing in the presence of, and with hands raised and folded together, addressing appropriate prayers to the object of worship. **गायत्र्याः** Gâyatryâḥ, of the Gâyatrî. **प्रत्यहं** Pratyaham, daily. **जपः** Japaḥ, reciting, muttering silently.

22. Bathing, sprinkling the body with Mantras addressed to the Waters, retention of breath, adoration of the Sun and the daily repetition of the Gâyatrî should be performed.—22.

**मिताक्षरा ॥**

**प्रातः स्नानं यथाशास्त्रम् । 'अब्दैवतैर्मन्त्रैः' आपोहिष्ठेत्येवमादिभिः मार्जनम् । 'प्राणसंयमः' प्राणायाम ; वक्ष्यमाणलक्षणः । ततः सूर्यस्य चाप्युपस्थानं सौरेण मन्त्रेण ।**

**'गायत्र्याः' तत्सवितुर्वरेण्यमित्यादेः प्रतिदिवसं जपः कार्यः। कार्यशब्दो यथालिङ्गं प्रत्येकमभिसंबध्यते ॥ २२ ॥**

MITÂKṢARÂ.

Bathing early in the morning according to the rules; sprinkling the body with appropriate scriptural Mantras, such as begin with "Âpo-hiṣṭhâ &c.," addressed to the Waters.

The retention of breath is Prâṇâyâma to be described later on.

Then the adoration or Upasthâna or coming in the presence of the Sun with solar Mantras, and the daily repetition or muttering inaudibly the Gâyatrî, "Tat Savitur Vareṇyam, etc.," be performed.

The phrase "must be performed" is to be added to every one of the above clauses, by reason of its occurring in a previous passage.

*Note.*—The mantras addressed to waters are these:—

**ओम्। आपोहिष्ठामयोभुवः तानऊर्जे दधातन। महेरणाय चक्षसे ॥**
**ओं। यो वः शिवतमोरसः तस्य भाजयतेह नः। उशतीरिव मातरः॥**
**ओं। तस्माअरङ्गमामवः यस्य क्षयायजिन्वथ। आपो जनयथाच नः ॥**

(Rig. X. 9. 1. to 3)

Om; Âpo hiṣṭhâ mayobhuvaḥ, tâna ûrje dadhâtana, mahe raṇâya chakṣase.

Om; Yo vaḥ śivatamo rasaḥ, tasya bhâjayate ha naḥ; uśatîr iva mâtaraḥ.

Om; Tasmâ araṅ gamâma vaḥ yasya kṣayâya jinvatha; Âpo janayathâ cha naḥ.

O ye Âpas (All-pervading Divine Currents) since you are the sources of pleasure, help us therefore by giving us energy, so that we may feel the Mighty Sound.

That essence of yours which is most auspicious, of that a share give us here. As loving mothers (suck the babe).

O Waters! we approach thee all for our sins to be destroyed, Give us strength to cope with sin.

**ओं। द्रुपदादिवमुमुचानः स्विन्नः स्नातोमलादिव। पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥** (Yajur Veda. XX. 20.)

Om, Drupadâdiva mumuchânaḥ svinnaḥ snâto malâdiva; putam pavitrenev âjyam âpaḥ shundhantu mainasaḥ.

Om, even as the perspiring gets relief from the shade of the tree, as bathing removes the impurities of the body, as the ghee becomes purified by its purifying agent,—so let the Waters purify me from all sins.

Then offer Arghya to the Sun. The mantras addressed to the Sun are these.

**ओं। उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥**

Om! Udvayam tamasas pari, Svaḥ paśyanta uttaram;
Devam Devatrâ Sûryam, aganma jyotir uttamam.

We have gone out of the encircling darkness, and have seen the high heaven, and the Divine Sun full of great light in the sky. (Rig Veda I. 50. 10.)

**ओम् । उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्य्यम् ॥**

Om, Udutyam Jâtavedasam Devam vahanti ketavaḥ; Driśe Viśvâya Sûryam.

His heralds bear Him up aloft, the God who knoweth all that lives; Sûrya that all may look on Him. (Rig Veda I. 50. 1.)

**ओं । चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याऽग्नेः ।**
**आप्राद्यावापृथिवी अन्तरिक्षꣳ सूर्य्य आत्मा जगतस्तस्थुषश्चस्वाहा ॥**

(Rig. I. 115. 1.)

Om! Chitram Devânâm udagâd anîkam; Chakṣur Mitrasya, Varuṇasyâgneḥ;

Âprâ Dyâvâ Prithivî antarikṣam; Sûrya âtmâ jagatas tasthuṣas cha

The brilliant Presence of the gods hath risen, the eye of Mitra, Varuna and Agni.

The soul of all that moveth not or moveth, the Sun hath filled the air, earth and heaven.

**ओं । तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं; जीवेम शरदः शतं । शृणुयाम शरदः शतं; प्रब्रवाम शरदः शतम् । अदीनाः स्याम शरदः शतं, भूयश्च शरदः शतात् ॥**

Aum! Tach chakṣur devahitam purastâch chhukram uchcharat.

Paśyema śaradaḥ śatam, Jîvema śaradaḥ śatam, śriṇuyâm śaradaḥ śatam, Prabravâma śaradaḥ śatam, Adînâh syâma śaradaḥ śatam, Bhûyaś cha śaradaḥ śatât. (Rig Veda VII. 66. 16.)

That Eye (of the universe), the beloved of the Gods, the Brilliant (Sun) arises in the East. May we see for a hundred years, live for a hundred years, hear for a hundred years, speak for a hundred years, be rich for a hundred years—yea, more than hundred years.

*The Tilaka or mark on the Forehead.*

After Âchamana, the proper caste mark (tilaka) should be painted on the forehead. The mark may be made either with the thumb, or the middle finger or the ring finger or the index finger, according to the desire to be accomplished.

The mark should be made on various parts of the body, uttering the different names of Hari, as given in the following list:—

| | |
|---|---|
| Forehead (lalâṭa) ... ... ... ... | Keśava. |
| Stomach ... ... ... ... ... | Nârâyaṇa. |
| Heart ... ... ... ... ... | Mâdhava. |
| Throat ... ... ... ... .. | Govinda. |
| Right side of the stomach ... ... .. | Viṣṇu. |
| On the right arm ... ... ... ... | Madhusûdana. |
| Ear (right) ... ... ... ... | Trivikrama. |
| Left of the stomach ... ... ... | Vâmana. |
| Left arm ... ... ... ... | Śrîdhara. |
| Left ear ... ... ... ... | Hṛiṣikeśa. |
| Back ... ... ... ... ... | Padmanâbha. |
| Shoulder ... ... ... ... | Dâmodara. |
| Head (with Mûla Mantra) ... ... ... | Vâsudeva, |

The forehead mark may be Ûrdhapuṇḍra for Śiva: or for Viṣṇu. On the head, the mark is to be made with the Mûla Mantra. In other places with the above twelve names. The mantras are: Oṃ Keśavâya namaḥ (forehead), Oṃ Nârâyaṇâya namaḥ (stomach), &c.

The forms of the mark are different in different parts of the body. In some places, it is a horizontal line, and in others vertical, &c. Thus near the ears it is vertical, near the heart like a lotus, on the stomach like a candle flame, like the bamboo leaf on the arms, like jambu fruit, under the shoulder, &c.

The forehead mark should be ten aṅgulas (quarter inches) in length. This is the best of all. The middling is nine aṅgulas, next is eight aṅgulas or seven, six or five aṅgulas: from the beginning of the nose to the beginning of the hair.

The sacred ash also may be similarly used. [The details of it are omitted].

## THE PRÂṆÂYÂMA.

### YÂJNAVALKYA'S VERSE 23.

**मिताक्षरा ॥ प्राणायामस्वरूपमाह ।**

*Mitâkṣarâ.*—The author now describes the nature (method) of the Retention of Breath.

**गायत्रीं शिरसा सार्धं जपेद् व्याहृतिपूर्विकाम् ।**
**प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ २३ ॥**

**गायत्रीं** Gâyatrîm, the Gâyatrî. **शिरसा** Śirasâ, with the head (*i. e.*, âpojyotihr-somṛitam, etc.). **सार्धं** Sârdham, with. **जपेत्** Japet, is to be recited (one should recite). **व्याहृतिपूर्विकाम्** Vyâhṛiti pûrvikâm, preceded by the Vyâhṛitis. **प्रतिप्रणव-संयुक्ताम्** Pratipraṇavasamyuktâm, each to be coupled by praṇava **त्रि** Triḥ, thrice. **अयं** Ayam, this. **प्राणसंयमः** Prâṇasamyamaḥ, retention of breath.

23. He should repeat inaudibly the Gâyatrî with its head and preceded by the Vyâhṛitis, to each of which the syllable Oṃ should be added; doing this thrice is known as the retention of breath.—23.

**मिताक्षरा ॥**

**गायत्रीं पूर्वोक्ताम् । आपोज्योतिरित्यादिना शिरसा संयुक्ताम् उक्तव्याहृतिपूर्विकां प्रतिव्याहृति प्रणवेन संयुक्तां ॐभूः ॐभुवः ॐस्वरिति त्रीन् वारान् मुखनासिकासंचारि-वायुं निरुन्धन्मनसा जपेदित्ययं सर्वत्र प्राणायामः ॥ २३ ॥**

### MITÂKṢARÂ.

The above mentioned Gâyatrî coupled with its Śiras, namely the Mantras "Âpojyotiḥ, &c." and being preceded by the already mentioned Vyâhṛitis; while to each Vyâhṛiti is prefixed the syllable Oṃ, as Oṃ Bhuḥ, Oṃ Bhuvaḥ, Oṃ Svar, Oṃ, Mahaḥ, &c., should be recited three times mentally, having restrained the breath flowing through the mouth and the nose. Such repetition is always called Prâṇâyâma.

BÂLAMBHAṬṬA'S GLOSS.

The Prâṇâyama consists of three processes, first breathing in slowly through one nostril. It is technically named Pûraka. The second is retaining the breath by closing both nostrils, for a period more or less prolonged. It is called Kumbhaka. The third is breathing out slowly through the other nostril. It is called Rechaka. In Sandhyâ, the period of time for each process is of the same duration, namely, the time taken in reciting the whole Gâyatrî and Śiras.

In performing Prâṇâyama, the left nostril should be closed by pressing it with the ring and little fingers of the right hand, and air drawn in through the right nostril. Then the right nostril should also be closed by the thumb; and the air retained. Then the ring and little fingers should be raised and the air expelled from the left nostril.

YÂJNAVALKYA'S VERSE 24.

**प्राणानायम्य संप्रोक्ष्य तृचेनाब्दैवतेन तु ।**
**जपन्नासीत सावित्रीं प्रत्यगातारकोदयात् ॥ २४ ॥**

**प्राणान्** Prâṇân, breath. **आयम्य** Âyamya, subduing. **संप्रोक्ष्य** Samprokṣya, sprinkling. **तृचेन** Ṭrichena, with the three mantras. **अब्दैवतेन** Abdaivatena, addressed to the Waters. **तु** Tu, and, but. **जपन्** Japan, reciting. **आसीत** Âsîta, one should sit. **सावित्रीम्** Sâvitrîm, the Gâyatrî. **प्रत्यक्** Pratyak, face to the west. **आतारकोदयात्** Â-târakodayât, till the stars rise.

24. Having restrained the breath and sprinkled water with the three *richas* (hymns) addressed to the Waters, let him sit, reciting the Sâvitrî, westward, till the stars rise.—24.

YÂJNAVALKYA'S VERSE 25.

**संध्यां प्राक् प्रातरेवं हि तिष्ठेदासूर्यदर्शनात् ।**

**संध्यां** Sandhyâm, Sandhyâ, twilight (sandhyâ means the worship which is made in the joining of day and night). **प्राक्** Prâk, *facing the east* (first). **प्रातः** Prâtaḥ, in the morning. **एवं** Evam, in the same manner. **हि** Hi, on the other hand. **तिष्ठेत्** Tiṣṭhet, one should stand. **आ-सूर्यदर्शनात्** Â-Sûrya-darśanât, till the appearance of the Sun.

25. In the morning twilight in the same manner, he should sit eastward till the sun is seen.—25.

**मिताक्षरा**

**प्राणायामं पूर्वोक्तं कृत्वा तृचेनाब्दैवतेन पूर्वोक्तेनात्मानमद्भिः प्रोक्ष्य सावित्रीं जपन्प्रत्यक्संध्यामासीत । अर्थात्प्रत्यङ्मुख इति लभ्यते । 'आतारकोदयात्' तारकोदयावधि । प्राक्संध्यां प्रातःसमये । 'एवं' पूर्वोक्तविधिमाचरन् प्राङ्मुखः सूर्योदयावधि तिष्ठेत् । अहोरात्रयोः संधौ या क्रिया विधीयते सा संध्या । तत्र अहः संपूर्णादित्यमण्डलदर्शनयोग्यः कालः । तद्विपरीता रात्रिः । यस्मिन्काले खण्डमण्डलस्योपलब्धिः स संधिः ॥२४॥**

## MITÂKṢARÂ.

Having performed the Prâṇâyâma as described above, and having sprinkled water on his body with the above mentioned three Mantras addressed to the Waters, and reciting the Sâvitrî, "he should sit westwards in the twilight," meaning that the face should be towards the west. "Till the stars rise," so long as the stars do not rise.

"In the morning twilight," *i. e.*, at the time of dawn, he should sit facing the east, till the rising of the sun, observing the above mentioned rules.

That prayer or ceremony which is ordained to be performed at the junction (Sandhi) of day and night is called Sandhyâ.

The day is that period of time during which the total disc of the sun is capable of being seen. The reverse of this is night. That time during which the solar disc is partially visible is called Sandhi or twilight.

### BÂLMBHAṬṬA'S GLOSS.

[Bâlambhaṭṭa gives here the method of the Sandhyâ prayer. We summarise it below. For fuller details, see our "Daily Practice of the Hindus."]

After Prâṇâyama, one should perform japa both morning and evening. In the morning one should sit facing east, in the evening facing west.

[The various portions of the Sandhyâ are]:—

*Mantra Âchamana.*—This is done by reciting the mantras Suryaścha mâ manyus Cha, &c., in the morning; Âpaḥ punantu, &c., at midday, and Sûryaścha, &c., again in the evening (with a slight change.) See the "Daily Practice."

*Second Mârjana.*—After Âchamana, let him have mârjana, with Oṃ, Vyâhritis Sâvitri, and the mantras Âpo hi ṣṭhâ, &c., and Gâyatrî with Śirasa (for details see the "Daily Practice").

### PÂPA PURUṢA NIRASANAM OR AGHAMARṢANA.

This is done by taking water in the hollow of the palm of the right hand, and thinking of the sin as personified and as coming out of the nostril and entering into this water. The verses Ritaṃ cha Satyaṃ cha, &c., should be recited. Drive out the person of sin from the right nostril into this water, and without looking at it throw this water towards one's left on the ground. The Vâjasaneyins read also Drupadâdiva. While reciting the mantras the Prâṇas must be restrained. The sin is personified as having its head consisting of the sin of killing a Brâhmaṇa, the arms consist of the sin of stealing gold, the heart is made up of the sin of drinking wine, the loin is the sin of defiling the bed of one's spiritual preceptor; all the limbs are of sin, the hairs of the body are small sins, the beard and eyes are blood red, and he holds a sword and shield, and is of black color and residing in one's heart. See the "Daily Practice."

*Offering Arghya.*—Then Arghya should be given, as laid down in the Gṛihya-Sûtras. After Âchamana take a handful (Añjali) of water with durbha rice, flowers, sandal paste in it, stand facing the sun, recite the Sâvitrî preceded by the Vyâhṛitis and the Praṇava, and offer three such handfuls. This offering is called Arghya-offering. Then perambulate saying "Asau Âditya Brahma," and then sip water. For details see the "Daily Practice."

*Japa.*—In the morning, mid-day and evening, one should recite the Gâyatrî, silently. He should think of the Devî, either in the heart, or in the solar orb. He should meditate

on the sense of the mantra, calmly and quietly, without hurry or worry. The mind should be contented, and pure and under control. He may recite it either 108 times or 28 times or at least 10 times, at each Sandhyâ. The counting should be made on the right hand which should be covered up with a cloth. One should not make japa while going or standing or doing some work or in an impure state, or keeping no count. He should not touch any portion of the body below the navel.

*The Âsana.*—The seat should be of silk or blanket or skin or flax or wood or leaves. The skin of black antelope gives knowledge, that of tiger emancipation and all desires, so also a spotted blanket gives all desires. The bamboo seat causes poverty, the stone causes desease; the earth, causes sorrow, the painted wooden seat, causes ill-luck; straw seat causes loss of wealth and fame, a seat made of leaves causes delusion or mental hallucination. The âsana mantra is given in "Daily Practice of the Hindus."

*The rosary.*—It may be of conch shells of silver-like lustre or of lotus beads or rudrâkṣa or crystal or gem or pearl or silver or golden beads or the phalanges of one's fingers. The fruit is one hundred, if the beads are of conch or gems; thousand, if made of coral; ten thousand, if made of crystal, a lac, if made of pearl, ten lacs if made of padmâksa, koti if made of gold, and infinite, if of rudrâkṣa.

The rosary may consist of 108 beads or 54 beads or 27 beads.

After japa one should bid farewell to the Gâyatrî with certain mantras. See the "Daily Practice of the Hindus."

If owing to some accident, the morning or mid-day Sandhyâ be not performed, then it should be done in the early part of the night, within three hours of the sunset, in which no bath or Brahmajajña or solar hymns are necessary.

ÂCHAMANA MANTRAS.

**ओं अग्निश्चमामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्तां यदह्ना पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना रात्रिस्तदवलुम्पतु यत्किंच दुरितं मयि इदमहममृतयोनौ सत्य ज्योतिषि परमात्मनि जुहोमि, स्वाहा ॥** T. A. X. 24·1.

[The explanation of Âchamana and the Gâyatrî Mantra is thus given in Bâlambhaṭṭi.]

**मा** Mâ, me; **मन्युः** Manyuḥ, the deity presiding over anger or wrath. (See Vedânta Sûtra II. 1. 5). **मन्युपतयः** Manyupatayaḥ, the lords of anger, who have conquered anger, the Mahâtmâs. **इदं** Idam, this (collection). **मां** Mâm, me (*i.e.*, my ahaṁkâra or egoism), **अमृतयोनौ** Amrita yonau, in the cause of Immortality, or Release called Agni. **ज्योतिषि** Jyotiṣi, in the Light *i.e.* in the Supreme Brahman. **जुहोमि** Juhomi, I offer or throw. For this purpose, the water full of mantra energy is poured into my Vital Fire as an oblation. This is the explanation of the night mantra also.

May the Supreme Brahman called Agni, and may the presiding Deva of anger and may the Great Souls, who have conquered anger, protect me from the sins committed by my spirit of anger (manyu). Whatever sin I have committed by night through my mind, speech, or hands or feet, or stomach or the organ, may Day destroy all that sin and its author (my egoism). I throw it (to be consumed) into this Agni, the luminous cause of Immortality, the Supreme Brahman.

**आपः पुनंतु पृथिवीं पृथिवी पूता पूनातु मां। पुनंतु ब्रह्मणस्पतिर्ब्रह्मपूता पूनातु मां। यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम। सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहम्। स्वाहा ॥** Tait, A. X. 23.1

आपः Âpaḥ, the Waters, the All-pervading. पृथिवीं Pṛithivîm, the clod of earth, my physical body. मां Mâm, me, *i.e.*, my Linga-deha or subtle body. ब्रह्मणः Brâmaṇaḥ, of the deva. पतिः Patiḥ, Lord, *i.e.* the Supreme Self. ब्रह्मः Brahma, the Veda. पूता Pûtâ, holy.

May the All-pervading purify this clod (my physical body), may my physical body thus purified, in its turn purify my subtle body. May the Lord of the Devas—the Supreme Self—purify me. May the sacred and the ever-pure Veda purify me, may the Âpas purify all sins, such as, eating the leavings of another, or improper food, or evil conduct or accepting gift from sinners. Svâhâ.

THE GÂYATRÎ WITH ITS VYÂHITRIS AND ŚIRAS.

**ओं भूः ॥ ओं भुवः ॥ ओं स्वः ॥ ओं महः ॥ ओं जनः ॥ ओं तपः ॥ ओं सत्यं ॥ ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं आपो ज्योती रसोमृतं ब्रह्म भूर्भुवस्स्वरोम् ॥**

ओं Oṁ, this syllable is the name of Param Brahman. भूः Bhuḥ, that in which all beings exist (bhavanti) is called Bhuḥ. भुवः Bhuvaḥ, he who sustains (bhâvayati) and maintains the universe is called Bhuvaḥ. सुवः Suvaḥ, that which is easily attained. It is compound of सु well or easily and √इ to go, iryati susṭhuḥ. The affix is क्विप् ॥ महः Mahaḥ, the adored: honored, or adorable. It is derived from the √maha to honor, and the affix असुन् । जनः Janaḥ, the creator: from the √जन to create and the affix असुन् । तपः Tapaḥ, the Punisher or Remorse-giver from the √तप to heat, with the affix असुन् ॥ सत्यं Satyam, the true: that which remains unchanged in all the three times, past, present and future, who is not conditioned by time. सवितुः Savituḥ, of the Inciter: the inner compeller, the conscience. वरेण्यं Vareṇyam, adorable. भर्गः Bhargaḥ, the burning form, the form by which the bondage of Saṁsâra is consumed: the Sach-chid-ânanda form: the Bliss-form. धीमहि Dhîmahi, we meditate. प्रचोदयात् Prachodayât, may he stimulate. आपः Âpaḥ, all-pervading. ज्योति Jyotiḥ, the Light, Intelligence. रसं Rasam, happiness. अमृतं Amṛitam, the Immortality, the Release. Thus is Brahman. ओम् Oṁ, I acknowledge him: a particle of assent. That is, I meditate.

TRANSLATION.

*Vyâhṛitis.*—The Supreme Brahman (Oṁ) is the support of all beings, and their Sustainer. He is easily attained: and is the Adorable, the Creator, the Punisher or Remorse-giver, and the Ever-true.

*Gâyatrî.*—We mediate on the adorable blissful form of God, the Conscience. May He stimulate all our faculties.

*Śiras.*—I acknowledge Brahman to be All-pervading, All-intelligence, All-happiness and Immortality. He is Bhuḥ (the all-support), Bhuvaḥ (the all-nourisher), and Suvaḥ (the all-approachable).

Another meaning of this Gâyatrî is:—

सवितुः Savituḥ, of the Creator of the whole Cosmos or the universe. देवस्य Devasya, of the sporting one: of the rock-seated Brahman. वरेण्यं Vareṇyam,

the best of all: whose form is the luminous Solar orb. भर्गः Bhargaḥ, the Divine Fire. तत् Tat, that. "Tat" is the name of Brahman. It is not a pronoun. धीमहि Dhīmahi, we meditate. "We" represents the one man in his physical and superphysical consciousnesses. Therefore it means: "I meditate in my ordinary consciousness, and in my sub-consciousness and super-consciousness." यः Yaḥ, it is a compound of two words इ+अ=य। That is, Lakṣmī and Nârâyaṇa. नः Naḥ, our, *i. e.*, my three-fold consciousness धियः Dhiyaḥ, cognitions, sensations and perceptions of true objects through external and internal senses.

I meditate (with my three-fold consciousness) on the adorable divine Fire of the unchangeable Creator: who is called Tat. May Lakṣmî and Nârâyaṇa stimulate my cognitions.

Another meaning of the Gâyatrî is:—

सवितुः Savituḥ, of the creator, *i. e.*, Brahmâ. देवस्य Devasya, of the supporting, *i. e.*, Viṣṇu. भर्गः Bhargaḥ, of the Bharga, *i.e.*, Śiva, the Consumer or Destroyer. वरेण्यं Vareṇyam, the Adorable: the Turîya.

I meditate on God (who creates as) Brahmâ, sustains as Viṣṇu, and destroys as Śiva: and who as Turîya is above all these three, &c.

Or the word "Bharga" may mean 'food,' and "Dhiyaḥ" mean "actions."

Through the grace of that God Savitâ, who stimulates our activities, may we be capable of upholding food: (*i. e.*, we get our daily food through the grace of God).

*Sandhyâ.*—A person is unclean, and incapable of performing any religious work if he does not perform the daily Sandhyâ. (Dakṣa). So also says Chhandoga Pariśiṣṭa. The conjunction of day and night—that time when there are neither stars nor sun—the twilight is called Sandhyâ. The time, however, of performing the evening prayer is just when the disc of the sun has gone half down the horizon: till the stars appear. In Vṛiddha Yâjñavalkya, the time is when the sun has not risen (in the morning) and when it has not fully set (in the evening).

The word Sandhyâ, therefore, secondarily means all those acts, such as Prâṇâyâma, &c., prayers, &c., to be performed at that particular time. Others (Vṛiddha Yâjñavalkya) mean by Sandhyâ, a particular Devî: presiding over these portions of the day. The morning is called Gâyatrî, the mid-day is Sâvitrî, the evening is named Sarasvatî, the Goddess of morning is white, of the noon, red; and of the evening, black or dark blue.

According to Mâdhava, it is called Sandhyâ, because this is performed at the time called Sandhyâ.

According to Nṛisiṁha, it is called Sandhyâ because it is complete (*sam*)-meditation, (dhya = to meditate).

Some say that by Sandhyâ Upâsanâ is meant meditation, which is the principal part. Others say that Japa of the Gâyatrî is the principal part: and dhyâna is merely a subordinate part. According to Âsvalâyana and Manu, Japa is the main part of Sandhyâ. (Manu IV. 94).

"By prolonging the Sandhyâ, the sages obtained long life, wisdom, honor, fame and excellence in Vedic knowledge."

This extract from Manu, regarding the Sandhyâ, shows that Japa is meant here by the word Sandhyâ: for Japa alone can be prolonged by reciting the mantra a thousand times or more: and not Prâṇâyâma or others; the time of which is strictly limited.

YÂJNAVALKYA'S VERSE 25—(*continued.*)

## अग्निकार्यं ततः कुर्यात्संध्ययोरुभयोरपि ॥ २५ ॥

**अग्निकार्यं** Agni-kâryam, fire worship. **ततः** Tataḥ, afterwards. **कुर्यात्** Kuryât, one should perform **संध्ययोः** Sandhyayoḥ, in twilights. **उभयोः** Ubhayoḥ, both. **अपि** Api, even.

### मिताक्षरा ॥

**'ततः' सन्ध्योपासनानन्तरं द्वयोः सन्ध्ययोः 'अग्निकार्यं' अग्नौ कार्यं समित्प्रक्षेपादि यत्तत्कुर्यात् स्वगृह्योक्तेन विधिना ॥ २५ ॥**

25. Then the fire sacrifice should be performed, at both the twilights also.—25.

MITÂKṢARÂ.

"Then" after performing the twilight prayers, he should perform at both twilights (morning and evening) the fire ceremony, *i.e.*, the ceremony or work done in fire, such as, throwing fuel, &c., into it. This should be done according to the rules of one's own Gṛihya-sûtras.

BÂLAMBHAṬṬA.

The force of the word "api," "also," in the verse is to ordain that the fire-sacrifice should be done at *both* twilights, and not in only one of them (either in the morning or evening). So also Manu (II. 186):—"Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning." cf. Manu II. 176 also.

In omitting to perform this, there is sin, as declared by Hârita. Some say that this Homa should be done in the evening alone (Laugâkṣî).

The sacrificial wood should be as described by Kâtyâyana. It should not be thicker than one's thumb; nor bark-less, nor worm-eaten, not more than a span in length, nor branching. In the Vâyavîya it is said that the fuel should be of Palâśa; in its absence, Khâdira, or Śami, or Rohitaka, or Aśvattha, may be used as Samidh.

If this fire-rite is omitted, one incurs guilt: and prâyaśchitta must be performed. The time of its performance is before or after begging.

*The Saṅkalpa.*—Restraining the breaths, let him utter the Saṅkalpa:—"Prâṇânâyamya (Prâtar or Sâyam) Agni Kâryam Kariṣye." Then taking the Samidh in hand recite:—

**अग्नये समिधमाहार्षं बृहते जातवेदसे ।**
**तया त्वमग्ने वर्द्धस्व समिधा ब्रह्मणा वयं ॥ स्वाहा ॥ अग्नये इदं न मम ॥**

Agnaye samidham âhârṣam, brihate jâtavedase
Tayâ tvam agne vardhasva samidhâ Brahmaṇâvayam.

"To Agni I have brought a piece of wood, to the great Jâtavedas. Through that piece of wood increase thou, O Agni; through the Brahman, may we increase. Svâhâ." (Aśvaláyana. G.-S., I. 21. 1).

**ओं तेजसामासमनज्मि ।** Om: tejasâmâsamanajmi.

**मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु ।**

Mayi medhâm mayi prajâm mayy agnis tejo dadhâtu.

**मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु ।**

Mayi medhâm mayi prajâm mayi Indra indriyam dadhâtu.

**मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ।**

Mayi medhâm, mayi prajâm, mayi Sûryo bhrâjo dadhâtu.

**यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम् ।**

Yat te agne tejas tenâ'ham tejasvî bhûyâsam.

**यत्ते अग्ने वर्चस् तेनाहं वर्चस्वी भूयासम् ।**

Yat te agne varchas tenâham varchasvî bhûyâsam.

**यत्ते अग्ने हरस् तेनाहं हरस्वी भूयासम् ।**

Yat te agne haras tenâ'ham haraśvi bhûyâsam.

[The above is from the Aśvalâyana G.-S. We give the translation of the whole passage here.]

Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words) "With splendour I anoint myself."

3. "For with splendour does he anoint myself"—this is understood (in the Śruti.)

4. "On me may Agni bestow insight, on me offspring, on me splendour.

"On me may Indra bestow insight, on me offspring on me strength (indriya).

"On me may Sûrya bestow insight, on me offspring, on me radiance."

"What thy splendour is, Agni, may I thereby become resplendent."

"What thy vigour is, Agni, may I thereby become vigorous."

"What thy consuming power is, Agni, may I thereby obtain consuming power."

Then taking the sacred ash (vibhûtim), let him recite :—

**मा नस्तोके तनये मा न आयौ मा नो गोषु मानो अश्वेषु रीरिषः ।**
**वीरान् मा नो रुद्रभामिनो वधीर्हविष्मन्तः सदमित्वा हवामहे ॥** Rig Veda I. 114. 8.

Mâ nas toke, tanaye, mâ no âyau, mâ no goṣu, mâ na aśveṣu rîriṣaḥ.

Vîrân mâ no Rudra bhâmito vadhîr, haviṣmantaḥ sadamitvâ havamahe.

Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds.

Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

**त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् अगस्त्यस्य त्र्यायुषं यद् देवानां त्र्यायुषं तन्मे अस्तु त्र्यायुषम् शतायुषम् ।**

Tryâyuṣam Jamadagneḥ, Kaśyapaśya tryâyuṣam, Agastyasya tryâyuṣam, yad Devânâm tryâyusam tam me astu tryâyuṣam śatâyuṣam.

"The three-fold age of Jamadagni, Kaśyapa's three-fold age, the three-fold age of Agastya, the three-fold age that belongs to the devas ; may that three-fold age be mine, may that hundred-fold age be mine, Svâhâ." (VS. 3. 6. 2, H.G. 1. 9. 6,)

**ओं च मे स्वरश्च मे यज्ञोप च ते नमश्च । यत्ते न्यूनं तस्मै त उपयतेतिरिक्तं तस्मै ते नमः ।**

Om cha me Svaraścha me, Yajñopa cha te namas cha. Yat te nyûnam tasmai ta upayate ti riktam tasmai te namaḥ. (Âśvalâyana Śrauta Sutra I. 11. 15).

Then recite the following Svasti Mantra:—

**श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिश्रियं बलम् ।**
**आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन । देहि मे हव्यवाहनौं नमो नमः ।**

Śraddhâm medhâm Yaśaḥ prajñâm vidyâm buddhim śriyam balam.
Âyuṣyam teja árogyam dehi me havyavâhana : dehi me havya vâhana Om namo namaḥ.

"O Havyavâhana ! Give me faith, memory, fame, wisdom, learning, intelligence, prosperity, strength long life, vigour, health. Give these to me O, Havyavâhana ! Om, namo namaḥ."

[Agni, of course, here means the Supreme God. Then recite any Agni-stotra.]

Then recite (the following names of God in the vocative) Keśava ! Nârâyaṇa ! Mâdhava ! Govinda ! Viṣṇo ! Madhusûdana ! Trivikrama ! Vâmana ! Śridhara ! Hṛiṣikeśa ! Padmanâbha ! Dâmodara ! Saṃkarṣaṇa ! Vâsudeva ! Pradyumna; Aniruddha ! Puruṣottama: Adhokṣaja ! Nârasiṃha ! Achyuta ! Janârdana ! Upendra ! Hare ! Śrî Kṛiṣṇâya namaḥ.

YÂJNAVALKYA'S VERSE 26.

## ततोऽभिवादयेद् वृद्धानसावहमिति ब्रुवन् ।

**ततः** Tatah, then. **अभिवादयेत्** Abhivâdayet, one should bow to. **वृद्धान्** Vriddhân, elders. **असौ** Asau, so and so. **अहं** Aham, I ("am" this verb is understood) **इति** Iti, this. **ब्रुवन्** Bruvan, saying.

26. Then he should bow to the elders saying I am so and so.—26.

**मिताक्षरा ॥**

**तदनन्तरं वृद्धान्गुरुप्रभृतीनभिवादयेत् । कथम् 'असौ' देवदत्तशर्माऽहमिति स्वनाम कीर्तयन् ॥**

*Mitâkṣarâ.*—Afterwards he should humbly salute the 'elders,' the Guru, etc., How? By saying I am Deva Datta Śarmâ, *i.e.*, he should mention his name.

BÂLAMBHAṬṬA'S GLOSS.

The saluting of the elders is of universal application and not confined to Sandhyâ only. This verse lays down the method of such salutation whenever occasion may arise to salute the elders. So also Manu (II. 122 and 124):—"After the word of salutation, a Brâhmaṇa who greets an elder must pronounce his name, saying, "I am N. N." In saluting he should pronounce after his name the word bhoḥ; for the sages have declared that the nature of bhoḥ is the same as that of all proper names."

After the word salutation, one should add the word "abhivâdaye," "I greet" (Pârijâta kâra).

The word 'vipra' Brâhmaṇa' in the above text is illustrative of all twice-born castes. The formula of abhivâdana is:—"Abhivâdaye amuka Śarmâ namâham asmi Bhoḥ." "I N. N. Śarmâ by name greet." As to upasamgrahaṇa or feet-clasping, Manu further says (II. 72):—"With crossed hands he must clasp the feet of the teacher, always unwearied, must say: Ho, recite! He shall leave off when the teacher says: Let a stoppage take place."

Thus saying "Belonging to so and so gotra, I Deva Datta Śarmâ bho abhivâdaye." He should touch his both ears, and holding the feet of his Guru by his right and left hands respectively, he should bow down his head. This is Upasamagrahaṇa. In abhivâdana there is no clasping of feet; mere touching the feet is enough; or even not that. In Gâyatrî abhivâdana, the word abhivâdaye comes last; as "amuka gotra Deva Datta Śarmâham bho abhivâdye." In ordinary abhivâdana, the formula is "abhivâdaye Deva Datta nâmâham asmi bhoḥ." There is, however, this speciality about twilight devotion abhivâdana that the elders may do it to the youngers also; as says Yama:—"In the Saṇdhyâ, the elder may greet with abhivâdana the younger also—with the exception of the son, the pupil, the daughter's son, and the husband of the daughter."

Manu lays down this specific rule of abhivâdana (II. 123):—"To those persons who, when a name is pronounced, do not understand the meaning of the salutation, a wise man should say, 'It is I;' and he should address in the same manner all women."

That is, those who through their ignorance of Sanskṛita or the Sacred Law, do not know the proper formula of abhivâdana, should be addressed as mentioned above. In returning the abhivâdana of an ignorant person, Manu lays down this rule (I. 126) "A Brâhmaṇa who does not know the form of returning a salutation, must not be saluted by a learned man; as a Śûdra, even so is he."

The proper method of returning an abhivâdana greeting is thus laid down by Manu (II. 125). "A Brâhmaṇa should thus be saluted in return, 'may'st thou be long lived, O gentle one!' and the vowel अ must be added at the end of the name of the person addressed, the syllable preceding it being drawn out to the length of three moras (mâtrâs)."

Pâṇini also gives this rule.

Vaśiṣṭha also says thus (XIII. 46):—"When a salute is returned, the last vowel of the noun standing in the vocative is produced to the length of three moras, and if it is a diphthong (ए or ओ) changeable according to the Śandhi rules, it becomes ây (आय) or âv आव), *e. g.* bho, bhâv." This text, indirectly shows that the conjunction of letters is not compulsory in every case. (The Sandhi is optional).

Says Manu (II. 134):—"Śrotriyas though three years intervene between their ages, but blood-relations only if the difference of age be very small." Among Śrotriyas (not related by blood), the elder is he who is older at least by three years, and deserves abhivâdana. Among blood-relations, agnates or cognates, one who is older by a day even is to be so greeted. For "Vayasya" is defined as those born on the same day. Those who are not older by three years, Manu lays down the following rule (II. 127):—"Let him ask a Brâhmaṇa, on meeting him, after his health, with the word kuśala, Kṣatriya with the word anâmaya, a Vaiśya with the word kṣema, and a Śûdra with the word ârogya." This, of course, applies when a person of one caste meets with another of his own caste or a lower caste, but not when a person of a lower caste addresses one of a higher caste. Manu further says (II. 128):—"He who has been initiated to perform a Śrauta sacrifice must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such a man the particle bhoḥ and the pronoun bhavat 'your worship.'" (129). For a female, who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or! "Beloved sister."

After the sacrifice is over, the name should be taken. These rules apply to married stage also, and not confined to students.

The Viṣṇu Purâṇa lays down the rule that he should study the Vedas also. A Brâhmaṇa should learn the particular branch (Śâkhâ )of the Veda, special to his family ; and then learn the other Vedas. He should know the meanings also. Mere learning by rote is almost useless. Vasiṣṭha also insists on one's studying his own Śâkhâ with its appendages, and following the ritual of his own school, otherwise he incurs the guilt of Brahma-slaying. So also Manu (II. 168 ):—"A twice-born man who, not having studied the Veda applies himself to other and worldly study, soon falls, even while living, to the condition of a Śûdra and his descendants after him."

And Manu (IV. 99) :—" Let him not recite the texts indistinctly, nor in the presence of Śûdras ; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep. (100.) According to the rule declared above, let him recite the daily portion of the Mantras, and a zealous Brâhmaṇa, who is not in distress, shall study the Brâhmaṇa and the Mantra Saṃhitâ." So the study of the Saṃhitâ or Mantra portion is absolutely necessary and can never be dispensed with, while the Brâhmaṇa portion may be dispensed with.

A Śûdra also, belonging to a respectable family and having good qualities should be taught, though not initiated with Upanayana शूद्रमपि कुलगुणसंन्नमनुपनीतमध्यापयेत् Suśruta states this opinion.

YÂJNAVALKYA'S VERSE 26—(*Continued.*)

## गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः ॥ २६ ॥

गुरुं Gurûṃ, the preceptor. च Cha, and then. एव Eva, even. Honor should be paid to the teacher *even* to the length of worshipping. उपासीत Upâsîta, should worship or serve. स्वाध्यायार्थं Svâdhyâ-yartham, in order to learn the Veda. समाहितः Samâhitaḥ, composing himself.

26. He should serve or worship the preceptor for the sake or learning and should be attentive.—26.

### मिताक्षरा ॥

तथा 'गुरुं' वक्ष्यमाणलक्षणम् 'उपासीत' तत्परिचर्यापरस्तदधीनस्तिष्ठेत् ॥ 'स्वाध्यायार्थम्' अध्ययनसिद्धये 'समाहितो' ऽविक्षिप्तचित्तो भवेत् ॥ २६ ॥

MITÂKṢARÂ.

Then he should worship the "Guru" or the preceptor to be described later on ; "worship," *i.e.* he should be devoted to his service and remain obedient to him.

" For the sake of learning," *i.e.* in order to get perfection in study : or to complete his studies.

" Be attentive"—He should not have his mind wandering about.

BÂLAMBHAṬṬA'S GLOSS.

The force of च in the verse is to denote तथा 'then,' 'so also.' That is, something more should be done in the case of the Guru, than mere greeting, to which as an elder he is, of course, entitled. One must even go the length of " worshipping" him. That is to say, he must serve the Guru while a student, and be always obedient to him when the period of studentship is over. cf. Manu II. 71, 72, 191.

YÂJNAVALKYA'S VERSE 27.

**आहूतश्चाप्यधीयीत लब्धं तस्मै निवेदयेत् ।**
**हितं तस्याचरेन्नित्यं मनोवाक्कायकर्मभिः ॥ २७ ॥**

**आहूतः** Âhûtaḥ, being invited, being called. **च** Cha, and, so also. **अपि** Api, even, only. **अधीयीत** Adhîyîta, let him study. **लब्धं** Labdham, whatever may be acquired, which is obtained. **च** Cha, and. **तस्मै** Tasmai, to him, to the preceptor. **निवेदयेत्** Nivedayet, he should bestow, let him offer. **हितं** Hitam, good, beneficial. **च** Cha, and. **तस्य** Tasya, of this (preceptor). **आचरेत्** Âcharet, he should do, he should perform. **नित्यं** Nityam, always. **मनो-वाक्-काय-कर्मभिः** Mano-vak-kâya-karmabhiḥ, by mind, speech and bodily acts.

27. And also he should study when invited. Whatever he obtains, he should present it to him. He should always promote his interest by all acts of mind, speech and body.—27.

**मिताक्षरा ॥**

**'आहूतश्चाप्यधीयीत' गुर्वाहूत एवाधीयीत न स्वयं गुरुं प्रेरयेत् ॥ यच्च लब्धं तत्सर्वं गुरवे निवेदयेत् ॥ तथा 'तस्य' गुरोर्हितमाचरेत् 'नित्यं' सदा मनोवाक्कायकर्मभिः न प्रतिकूलं कुर्यात् ॥ अपिशब्दादगुरुदर्शने गौतमोक्तं कण्ठप्रावृत्तादि वर्जयेत् ॥ २७ ॥**

MITÂKṢARÂ.

"Invited he should study," when he is invited by the Guru, he should not himself urge the Guru to teach him.

Whatever he obtains, he should offer all that to the Guru. Moreover he should promote "his" (the Guru's) interest.

"Always," constantly with all acts of mind, speech, and body. He should not do anything to his disadvantage.

By the use of the word "also" it is meant that when he is in the presence of his Guru, he should avoid "covering his throat," "crossing his legs," "leaning," etc., as described by Gautama (Chap. II, *v.* 14).

BÂLAMBHAṬṬA'S GLOSS.

The force of the word "api" in the verse is that of 'eva' or "only," and so the commentator explains it as "âhûta eva." cf. Manu II. 191, 73, 74.

YÂJNAVALKYA'S VERSE 28

**कृतज्ञाद्रोहिमेधावीशुचिकल्पानसूयकाः ।**
**अध्याप्या धर्मतः साधुशक्ताश्चज्ञानवित्तदाः ॥ २८ ॥**

**कृतज्ञः** Kṛitajñaḥ, grateful. **अद्रोही** Adrohî, non-inimical : merciful. **मेधावी** Medhâvî, intelligent, of retentive memory. **शुचिः** Śuchhi, pure ; externally and

internally. कल्प Kalpa, well-made, healthy : fit. अनसूयकाः Anasûyakâḥ, non-jealous, non-envious : one who is honorable. Who does not proclaim the faults of his teacher. अध्याप्याः Adhyâpyâḥ, should be taught. धर्मतः Dharmataḥ, according to the sacred law. साधुः Sâdhuḥ, virtuous, honest, शक्तः Śaktaḥ, energetic in doing service आप्तः Âptaḥ a person connected by marriage or friendship, a kindred, a Bandhu. ज्ञान-(दः) Jñâna-(daḥ), one who imparts knowledge. वित्तदाः Vittadâḥ, who gives money.

28. Grateful, non-hating, intelligent, pure, healthy, non-envious, honest, energetic, kindred, one who imparts knowledge or makes present of money, such a student should be taught according to Dharma.—28.

मिताक्षरा ॥

कृतमुपकारं न विस्मरतीति कृतज्ञः। 'अद्रोही' दयावान्, 'मेधावी' ग्रन्थग्रहणधारणशक्तः, 'शुचिः' बाह्याभ्यन्तरशौचवान्, 'कल्पः' आधिव्याधिरहितः, 'अनसूयको' दोषानाविष्करणेन गुणाविष्करणशीलः, 'साधुः' वृत्तवान्। 'शक्तः' शुश्रूषायाम्, 'आप्तो' बन्धुः, 'ज्ञानदः' विद्याप्रदः, 'वित्तदः' अर्पणपूर्वकमर्थप्रदाता। एते गुणाः समस्ता व्यस्ताश्च यथासंभवं द्रष्टव्याः। एते च धर्मतः शास्त्रानुसारेणाध्याप्याः ॥२८॥

MITÂKSARÂ.

"Grateful," one who does not forget the benefits received. "Non-hating," merciful. "Intelligent," apt in understanding and retaining instruction. "Pure," clean in mind and body. "Healthy," free from mental and bodily disease. "Non-envious," he who does not expose the fault and publishes the good work of others. "Virtuous," bearing good character and conduct. "energetic," capable in doing service, "Kindred," Bandhus or cognates. "Giver of knowledge," one who teaches any science. "Giver of money," one who gives money as an offering, (not as a salary).

These qualities, whether existing in full or in part, must be looked after, as far as possible and such students should be taught "according to Dharma," *i.e.* in accordance with the scriptures. cf. Manu II. 109.

YÂJNAVAYLKYA'S VERSE 29.

दण्डाजिनोपवीतानि मेखलां चैव धारयेत् ।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये ॥ २९ ॥

दण्ड Daṇḍa, a staff. अजिन Ajina, antelope skin. उपवीतानि Upavitani, the sacred thread. मेखलां Mekhalâm, the sacred girdle. च Cha, and, along with. एव Eva, also. That is, also other things not detailed here are to be observed : such as the kinds of staff, the skin, &c. The 'eva' has the force of 'api.' ब्राह्मणेषु Brâhmaṇeṣu, among the Brâhmaṇas. चरेत् Charet, let him practise. भैक्षम् Bhaikṣam, begging. अनिन्देषु Anindeṣu, among the blameless. आत्म-वृत्तये Âtma-vṛittaye, for preserving the life of the body, for self-support.

29. He should also keep the staff, the skin, the sacred thread and the girdle. He should beg from blameless Brâhmaṇas for supporting the body.—29.

मिताक्षरा ॥

तथा स्मृत्यन्तरप्रसिद्धं पालाशादिदण्डम्, 'अजिनं' च कार्ष्णाजिनादि 'उपवीतं कार्पासादिनिर्मितं, मेखलां च मुञ्जादिनिर्मितां ब्राह्मणादिर्ब्रह्मचारी धारयेत्। पूर्वोक्तदण्डादियुक्तो ब्रह्मचारी ब्राह्मणेषु "अनिन्द्येषु" अभिशस्तादिदोषरहितेषु स्वकर्मनिरतेषु भैक्षं चरेत्। 'आत्मवृत्तये' आत्मनोजीवनाय न परार्थम् आचार्यतद्भार्यापुत्रव्यतिरेकेण। निवेद्य गुरवे तदनुज्ञातो भुञ्जीत तदभावे तत्पुत्रादौ इति नियमात्। अत्र च ब्राह्मणग्रहणं संभवे सति न नियमार्थम्। यत्तु सार्ववर्णिकं भैक्षाचरणमिति, तत् त्रैवर्णिकप्राप्त्यर्थम्। यच्च चातुर्वर्ण्यं चरेद्भैक्षमिति, तद् आपद्विषयम् ॥ २९ ॥

MITÂKṢARÂ.

Then according to the well-known directions laid down in other Smṛitis (Manu Chap. II, Verse 41, &c.,) the student belonging to the Brâhmaṇa class, &c., shall keep a staff of palâsa wood (butea frondosa), &c., skin of black antelope, &c., the sacred thread made of cotton, &c., and the girdle made of Moonja (Saccarum moonja), &c.

The aforesaid Brahmachârî, wearing the staff, &c., should beg from "Brâhmaṇas who are blameless," *i. e.*, free from the faults of being an abhiśasta (one accused of a mortal sin,) &c., and who are devoted to their proper duties.

"For self support," for maintaining his own self, and not others (strangers with the exception of his guru, and guru's wife and son; because of the following rule (of Vaśiṣṭha):—

"Having offered it to the Guru, he should eat having got his permission, or, in his absence, with the permission of his sons, &c."

The specification of Brâhmaṇa here is, in case when it is possible to get one of that class, and is not an imperative rule.

As to the text "from all classes, the asking of alms," it means the first three classes only.

As to the text "he may beg from the *four* classes," it refers to cases of distress only.

BÂLAMBAṬṬA'S GLOSS.

*The staff.*—The Dharma sûtra says:—"The staff of a Brâhmaṇa should be of Palâśa wood." So also Manu (II. 45):—"A Brâhmaṇa shall carry, according to the sacred law, a staff of Bilva or Palâśa; a Kṣatriya, of Vaṭa or Khadira; and a Vaiśya, of Pippala or Udumbara."

Yama quoted in the Mâdhavîya lays down an optional rule:—"If these woods are not procurable, then all may use the woods of all sacrificial trees for their staves."

Manu lays the length of the staff (II. 46).—"The staff of a Brâhmaṇa shall be made of such length as to reach the end of his hair; that of a Kṣatriya, to reach his forehead; and that of a Vaiśya, to reach the tip of his nose."

Gautama also lays down the length as reaching the top of the head, the forehead, and the tip of the nose, respectively.

Manu gives the following marks of the staff (II. 47):—"Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire."

## GARMENTS.

As regards the skin, Manu says (II. 41):—"Let students, according to the order of their castes, wear as upper dresses the skins of black antelopes, spotted deer, and he-goats, and lower garments made of hemp, flax or wool."

So also Vaśiṣṭha (XI. 61-63) as quoted in the Mâdhaviya:—"The upper dress of a Brâhmaṇa shall be the skin of black antelopes; that of a Kṣatriya, the skin of a spotted deer; of a Vaiśya, a cow skin, or the hide of a he-goat."

Pâraskara lays down the following (II. 5. 17-20):—"The upper garment of Brâhmaṇa should be an antelope skin; that of a Kṣatriya, the skin of a spotted deer; that of a Vaiśya, a goat's or a cow's skin. Or if the prescribed sort of garment is not to be had, a cow's hide should be worn by all."

In the Agni Purâṇa:—"The skins of antelopes, of tigers, and of goats, respectively, for the Brahmachârins of each caste." So also the Dharma sûtra. Yama gives an option:—"Or *all* may use the skin of the antelope." Gautama lays down the following rule about the inner garment:—"The garments of hemp, flax, grass (chîra) and wool (kutapa) are for all."

Gautama gives an alternative:—"Or undyed cotton garment for all. Some say it may be dyed yellow. The garment of the Brâhmaṇas should be without any colour or dyed with colour exuding from a tree, of the Kṣatriya dyed with madder and of the Vaiśya, dyed with turmeric."

Vaśiṣṭha says (XI. 64):—"The lower garment of a Brâhmaṇa shall be white and unblemished. (65) That of a Kṣatriya, dyed with madder. (66) That of a Vaiśya, dyed with turmeric or made of raw silk. (67) Or a dress made of undyed cotton cloth may be worn by students of all castes." [The reading of Bâlambhaṭṭa is somewhat different from that of the S. B. E.]

## UPAVÎTA OR THE SACRED THREAD.

Manu says (II. 44):—"The sacrificial string of a Brâhmaṇa shall be made ofcotton, shall be twisted to the right, and consist of three threads, that of a Kṣatriya of hempen threads, and that of a Vaiśya of woollen threads."

If this cannot be got, then Devala lays down:—"The twice-born should keep the sacred thread made of cotton flax, govâla (cow's hair), hempen (sâna), bark of tree, or straw, as he can get." This should be of new thread, as laid down by Devala. The thread should be spun in a pure place, and by pure persons.

[Baudhâyana says (I. 5. 5):—"The sacrificial thread shall be made of kusâ grass, or cotton, and consist of thrice three strings. (6) It shall hang down to the navel. (7) In putting it on he shall raise the right arm, lower the left, and lower the head. (8) The contrary is done at sacrifices to manes. (9) If the thread is suspended round the neck, it is called nivîta. (10) If it is suspended below the navel it is called adhopavîta."]

When the sacrificial thread becomes damaged a new one should be taken. Manu (II. 64):—"His girdle, the skin which serves as his upper garment, his staff, his sacrifical thread, and his waterpot he must throw into the water, when they have been damaged, and take others, reciting mantras."

The number of the strings depends upon the particlar desire that, may be entertained. As says Pârâśara :—"He who desires long life, should have many sacrificial strings in his sacred thread ; he who desires sons, should have five such strings, similarly he who wants dharma; ten or eight, the house-holder , four strings, the hermit, the ascetics and the Brahmachârins should have one sacred thread each." So also in another Smṛiti :—"Two sacred threads should be worn in Śrauta and Smârta rites ; a third for the sake of garment (uttarîya), one desiring long life should have many."

The mode of wearing the sacrificial string differs according to the nature of the rite that has to be performed. It can be worn in three ways (1): Passing under the right arm pit, (2) Passing under the left arm pit, (3) Or in the neck.

5. The sacrificial thread (shall be made) of kuśa grass, or cotton (and consists) of thrice three strings.

6. (It shall hang down) to the navel.

7. (In putting it on) he shall raise the right arm, lower the left, and lower the head.

8. The contrary (is done at sacrifices) to the manes.

9. (If the thread is) suspended round the neck, (it is called) nivîta.

10. (If it is) suspended below (the navel it is called) adhopavîta.

11. Let him perform (the rite of personal) purification, facing the east or the north, (and) seated in a pure place ; (let him) place his right arm between his knees and wash both hands up to the wrist and both feet (up to the ankles).

Âpastamba gives the following rules as to the mode of wearing it (Âs. G.-S., I. 1.1.):—

1. Now (follow) the ceremonies (the knowledge of) which is derived from practice (and not from the Śruti).

2. They should be performed during the northern course of the sun, on days of the first fortnight (of the month) on auspicious days.

3. With the sacrificial cord suspended over (the sacrificer's) left shoulder.

4. (The rites should be performed) from left to right.

5. The beginning should be made on the east side or on the north side.

6. And also the end.

7 Ceremonies belonging to the father's (are performed) in the second fortnight (of the month).

8. With the sacrificial cord suspended over the right shoulder.

9. From right to left.

10. Ending the south.

## THE VEDIC STUDY.

Thus in the Chapter on Five great sacrifices Âsvalâyana lays down the following rules as to Vedic study (Âs. G.-S., III. 2.):—

1. Now the rules how one should recite (the Vedic texts) for one's self.

2. He should go out of the village to the east or to the north, bathe in water, sip water in a clean spot, clad with the sacrificial cord ; he should spread out his garment being not wet, a great quantity of Darbha grass, tufts of which are directed toward the east, and should sit down thereon with his face turned to the east, making a lap, putting together his hands in which he holds purifiers (*i. e.*, Kuśa blades), so that the right hand lies uppermost.

It is understood (in the Śruti) 'This is what Darbha grass is : it is the essence of waters and herbs. He thus makes the Brahman provided with essence.'

Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite (the sacred texts) for himself.

3. The Vyâhṛitis preceded by (the syllable) Om (are pronounced first).

4. He (then) repeats the Sâvitrî (Rig-Veda III, 62, 10), (firstly) Pâda by Pâda, (then) hemistich, by hemistich, thirdly the whole.

Baudhâyana lays down the following on the Five great sacrifices (III. 11. 1):—

1. Now these five great sacrifices, which are also called the great sacrificial sessions, are the sacrifice to be offered to the gods, the sacrifice to be offered to the manes, the sacrifice to be offered to all beings, the sacrifice to be offered to men, (and) the sacrifice to be offered to Brâhman.

2. Let him daily offer (something to the gods with the exclamation) Svâhâ, be it only a piece of fuel. Thereby he performs that sacrifice to the gods.

3. Let him daily offer (something to the manes with the exclamation) Svadhâ, be it only a vessel filled with water. Thereby he performs that sacrifice to the manes.

4. Let him daily pay reverence to (all beings) endowed with life. Thereby he performs that sacrifice to the beings.

5. Let him give food to Brâhmaṇas, be it only roots, fruit, or vegetables. Thereby he performs that sacrifice to men.

6. Let him daily recite the Veda privately, be it only the syllable Oṃ or the Vyâhṛitis. Thereby he performs that sacrifice to be offered to Brâhma.

*Eating alms.*—So also Manu (II, 48, 51):—"Having collected as much food as is required from several persons, and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water."

As regards the persons from whom one should beg, Manu lays down:—(II. 183, 184, 185):—"A student, being pure, shall daily bring food from the houses of men who are not deficient in the knowledge of the Veda and in performing sacrifices, and who are famous for following their lawful occupations. (184.) Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last named first. (185.) Or if there are no virtuous men of the kind mentioned above, he may go to each house in the village, being pure and remaining silent; but let him avoid abhiśastas (those accused of mortal sin)."

According to Yama he should not collect more food than is required for eating: if he collects more, he incurs the sin of theft.

As a rule, one should beg from one's own caste: and from the best among them. In cases of distress, he may beg from other castes: but seldom from a Śûdra, except uncooked dry food.

YÂJNAVALKYA'S VERSE 30.

**आदिमध्यावसानेषु भवच्छब्दोपलक्षिता ।**
**ब्राह्मणक्षत्रियविशां भैक्षचर्या यथाक्रमम् ॥३०॥**

**आदि** Âdi, in the beginning **मध्य** Madhya, in the middle. **अवसानेषु** Avasâneṣu, at the end. **भवत्** Bhavat, 'Lady.' **शब्द** Śabda, word. **उपलक्षिता** Upalakṣitâ, marked with; qualifying the word bhaikṣacharyâ. **ब्राह्मण-क्षत्रिय-विशां** Brâhmaṇ-kṣatriya-viśâm, of the Brâhmaṇa, the Kṣatriya and the Vaiśya. **भैक्षचर्या** Bhaikṣa-charyâ, the method of request: the formula to be used in requesting or begging. **यथा क्रमम्** Yathâ-kramam, according to order, respectively.

30. In requesting food, the Brâhmaṇa, Kṣatriya and Vaiśya should use the word "Lady" in the beginning, middle and the end, respectively.—30.

मिताक्षरा ॥

**कथं भैक्षचर्या कार्या ? आदिमध्यावसानेषु भवच्छब्दोपलक्षिता, भवति भिक्षां देहि भिक्षां भवति देहि भिक्षां देहि भवति इत्येवं वर्णक्रमेण भैक्षचर्या कार्या ॥ ३० ॥**

MITÂKṢARÂ.

How is the begging to be performed ? In the beginning, the middle and the end the word "Lady" is to be used. "Lady, give alms," "give, lady, alms," "give alms, lady," is to be used respectively, according to the order of classes, while begging.

BÂLAMBHAṬṬA'S GLOSS.

The Brâhmaṇa student should beg with the formula "Lady, give alms :" (the Kṣatriya student should say "give, Lady, alms" and the Vaiśya student should say "give alms, Lady"). As says Manu (II. 49, and 50) :—"An initiated Brâhmaṇa should beg, beginning his request with the word lady (bhavati) ; a Kṣatriya, placing the word 'Lady' in the middle ; but a Vaiśya, placing it at the end of the formula. 50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of some other female, who will not disgrace him by a refusal."

YÂJNAVALKYA'S VERSE 31.

**कृताग्निकार्यो भुञ्जीत वाग्यतो गुर्वनुज्ञया ।**
**अपोशनक्रियापूर्वं सत्कृत्यान्नमकुत्सयन् ॥३१॥**

**कृताग्निकार्यः** Kṛitâgni-kâryaḥ, having done fire ceremony. **भुञ्जीत** Bhunjita, he may eat, let him eat. **वाग्यतः** Vâgyataḥ, being silent, speech-controlled, speech-restrained. **गुर्वनुज्ञया** Gurvanujñayâ, with the permission of his Guru. **अपोशन-क्रियापूर्वं** Apośana-kriyâpûrvam, after having done the apośana work. **सत्कृत्य** Satkṛitya, honoring. **अन्नम्** Annam, the food. **अकुत्सयन्** Akutsayan, not abusing it.

31. Having performed the fire sacrifice and obtained the permission of his Guru, and after having done the apośana work, let him eat, with speech-controlled, honoring the food and not abusing it.—31.

मिताक्षरा ॥

**पूर्वोक्तेन विधिना भिक्षामाहृत्य गुरवे निवेद्य तदनुज्ञया कृताग्नि कार्यो 'वाग्यतो' मौनी अन्नं 'सत्कृत्य' संपूज्य 'अकुत्सयन्' अनिन्दन् 'अपोशनक्रियापूर्वम्' अमृतोपस्तरणमसीत्यादिकं पूर्वं कृत्वा भुञ्जीत । अत्र पुनरग्निकार्यग्रहणं संध्याकाले कथंचिदकृताग्निकार्यस्य कालान्तरविधानार्थं, न पुनस्तृतीयप्राप्त्यर्थम् ॥ ३१ ॥**

MITÂKṢARÂ.

Having collected alms, according to the above-mentioned rule, presenting it to the Guru, he should eat with his permission, after having performed the fire sacrifice and "speech-controlled," being silent, "honoring" or worshipping the food, and not "abusing" or disparaging it.

The eating should be preceded by the Aposana ceremony *i. e.*, repeating the mantra *Amrito'pastaraṇamasi, &c.*

The mentioning of the fire-sacrifice again in this place is to declare an alternative period ; in case if the morning (or evening) twilight sacrifice has been inadvertently omitted, of its being now performed ; but does not prescribe a third period.

BÂLAMBHAṬṬA'S GLOSS.

He who has controlled or restrained his speech is called vâg-yata or speech-controlled. It is a Bahuvṛîhi compound. The word aposana is an onomotopœic word : as one drinking water (gaṇḍuṣa) before eating, this sibilant sound is emitted, the ceremony itself is called aposana. The method of showing pujâ to food is thus given by Hârita :—" He looks at the food, shows it to the sun, warms it before fire, presents it to his teacher, gets his permission, and then eats. (See the " Daily Practice of the Hindus.")

The third period means the noon. The fire-sacrifice is to be done in the morning and evening sandhyâs, and not at noon (apparently). Says Manu (II. 54-55)‖:—" Let him always show reverence to his food, and eat it without contempt ; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it. (55.) Food, that is always respected, gives strength and manly vigour, but eaten irreverently, it destroys them both."

YÂJNAVALKYA'S VERSE 32.

**ब्रह्मचर्ये स्थितो नैकमन्नमद्यादनापदि ।**

**ब्राह्मणः काममश्नीयाच्छ्राद्धे व्रतमपीडयन् ॥ ३२ ॥**

**ब्रह्मचर्ये** Brahmacharye, in the state of a Brahmachâri or student. **स्थितः** sthitah, practising, staying. **न** Na, not. **एकं** Ekam, one. **अन्नम्** Annam, food. **अद्यात्** Adyât, should eat. **अनापदि** Anâpadi, except in distress. **ब्राह्मणः** Brâhmaṇah, a Brâhmaṇa. **कामं** Kâmam, optionally. **अश्नीयात्** Aśniyât, may eat. **श्राद्धे** Śrâddhe, at a Śraddha. **व्रतं** Vratam, rules of the vow. **अपीडयन्** Apiḍayan, without breaking.

32. Performing the duties of a student, he should not eat, otherwise than in distress, the food begged from one person only. A Brâhmaṇa may, at his pleasure, eat such food, in a śrâddha (at a funeral meal), but without breaking the conditions of his vow (as regards the kind of food).

**मिताक्षरा ॥**

**ब्रह्मचर्ये स्थितः एकान्नं नाद्यादनापदि व्याध्याद्यभावे । ब्राह्मणः पुनः श्राद्धेऽभ्यर्थितः सन्काममश्नीयात् । व्रतमपीडयन् मधुमांसपरिहारेण । अत्र ब्राह्मणग्रहणं क्षत्रियादेः श्राद्धभोजनव्युदासार्थम् ॥**

**राजन्यवैश्ययोश्चैव नैतत्कर्म प्रचक्षते इति स्मरणात् ॥ ३२ ॥**

## MITÂKṢARÂ.

While remaining a Brahmachâri, he should not eat the food (collected from begging) from one person. "When not in distress," *i. e.*, when he is not sick, &c. A Brâhmaṇa, however, being invited to a Śrâddha (funeral feast) may eat, at his pleasure.

"Without breaking the rules of his vow," avoiding honey and meat.

The word "Brâhmaṇa" is specified in order to exclude the Kṣatriyas, &c., from taking food in Śrâddhas. As it is said in a Smṛiti (Manu II, 190) "This duty is prescribed by the wise for a Brâhmaṇa only; but no such duty is ordained for a Kṣatriya and a Vaiśya."

### BÂLAMBHAṬṬA'S GLOSS.

The words 'ekam annam' do not mean 'one food' &c., (or one kind of food), but the food obtained from begging from *one* person only: as says Manu (II. 188):—"He who performs the vow of studentship shall constantly subsist on alms, but not eat the food of one person only." An exception to this is declared by Manu (II. 189):—"At his pleasure he may eat, when invited, the food of one man at a rite in honor of the Devas, observing however the conditions of his vow, or at a funeral meal in honor of the manes, behaving however like a hermit. This duty is prescribed by the wise for a Brâhmaṇa only."

[Bâlambhaṭṭa reads 'prârthita' instead of 'abhyarthita' in the Vijñâneśvara's commentary].

The word 'madhu' here means 'honey' and not 'wine.'

### YÂJNAVALKYA'S VERSE 33.

**मधुमांसाञ्जनाच्छिष्टशुक्तस्त्रीप्राणिहिंसनम् ।**
**भास्करालोकनोश्लीलपरिवादादि वर्जयेत् ॥ ३३ ॥**

**मधु** Madhu, honey. **मांस** Maṁsa, meat. **अञ्जन** Añjana, ointment and collyrium. **उच्छिष्ट** Uchchhiṣṭa, leavings of food, orts. **शुक्त** Śukta, harshness of word. This word literally means 'acid or sour,' and refers to food turned sour, *e. g.*, curd, vinegar, &c. **स्त्री** Strî, a woman. **प्राणिहिंसनं** Prâṇi-hiṁsanam, harming or slaying animals. **भास्करालोकन** Bhâṣkarâlokana, looking at the (rising or setting) sun. **अश्लील परिवादादि** Aślîla parivâdâdi, vulgar *speech* false *speaking*, and slander. **वर्जयेत्** Varjayet, he should abstain or abandon.

33. He should renounce honey, meat, ointments, orts, sourness, women, harming animals, looking at the sun, vulgar speech and slander and the rest.—33.

### मिताक्षरा ॥

**मधु क्षौद्रं न मद्यं तस्य नित्यं ब्राह्मणो मद्यं वर्जयेदिति निषेधात् । मांसं छागादेरपि । अञ्जनं घृतादिना गात्रस्य कज्जलादिना चाक्षणोः । उच्छिष्टं अगुरोः । शुक्तं निष्ठुरवाक्यं नाम्लरसः । तस्याभक्ष्यप्रकरणे निषेधात् । स्त्रियमुपभोगे । प्राणिहिंसनं जीववधः । भास्करस्योदयास्तमयावलोकनम् । अश्लीलमसत्यभाषणम् । परिवादः सदसद्रूपस्य परदोषस्य**

ख्यापनम् । आदिशब्दात्स्मृत्यन्तरोक्तं गन्धमाल्यादि गृह्यते । एतानि ब्रह्मचारी वर्जयेत् ॥ ३३ ॥

MITÂKṢARÂ.

"Honey," the bee-made honey, and not wine (that being also the meaning of the word *Madhu*). The wine being totally prohibited by the text, "a Brâhmaṇa should avoid wine." "Meat," even that of goat, etc., "ointment," such as clarified butter, &c., for anointing the body, and the collyrium, &c., for the eye. "Orts" except those of his Guru. "Sourness" means rude speech and not food turned sour, for the latter is prohibited in the chapter on non-eatables (forbidden food). "Women," in matters relating to enjoyment. "Harming animals," killing living creatures. "Looking" at the rising and setting sun. "Vulgar speech," false speaking. "Slander," publishing another's faults, whether true or untrue.

By "and the rest" are included sweet scents, garlands, sandal paste, &c., as mentioned in other Smṛitis. A Brahmachârî must avoid all these.

BÂLAMBHAṬṬA'S GLOSS.

The wines are of twelve kinds as described by Pulastya and Viṣṇu. Says Manu (II v. 177):—"Let him abstain from honey, meat, perfumes, garlands, excessive exhilaration, women, all substances turned acid, and from doing injury to living creatures.' (178) From anointing his body, applying collyrium to his eyes, from the use of shoes and of an umbrella or parasol, from sensual desire, anger, covetousness, dancing, singing and playing musical instruments. (179) From gambling, idle disputes, back-biting, lying, from looking at and touching women, and from hurting others (180) Let him always sleep alone, let him never waste his manhood, for he who voluntarily wastes his manhood, breaks his vow." The word rasa means exhilaration and not 'substances used for flavouring food.' By 'shoes,' the riding on carriage also is prohibited: see Gautama. According to Nârâyaṇa, the word rasa means strong sweets like molasses, &c., as well as poetical rasas or sentiments: such as erotic lyrics, &c.

The word 'śukta' explained as rude speech, by Vijñaneśvara, is explained by the commentator of Manu, as "things turned acid, a thing which was not acid before, but which through lapse of time or by admixture of other substances has fermented and become acid: such as curds, &c."

He should avoid looking in mirrors: or rubbing teeth, chewing betel, or using bell-metal dishes. He should take his food in an iron or earthen vessel. "A student must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the remnants of his food, nor wash his feet. Let him not perform for a wife of his teacher the offices of anointing her, assisting her in the bath, shampooing her limbs or arranging her hair." —(Manu II, 209, 211).

YÂJNAVALKYA'S VERSE 34.

स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।
उपनीय ददद्वेदमाचार्यः स उदाहृतः ॥ ३४ ॥

सः Saḥ, he. गुरुः Guruḥ, Guru, the spiritual guide. He who performs all sacraments on the boy, from the ante-natal garbhâdhâna up to Upanayana.

यः Yaḥ, who. क्रियाः Kriyâḥ, ceremonies, beginning with Garbhâdhâna rite. कृत्वा Kṛitvâ, performing, having performed. वेदं Vedam, the Veda. अस्मै Asmai, to him. प्रयच्छति Prayachchhati, gives, imparts. उपनीय Upanîya, having performed Upanayana ceremony. ददत् Dadat, gives. वेदं Vedam, the Veda. आचार्यः Âchâryaḥ, Âchârya, the preceptor. सः Saḥ, he. उदाहृतः Udâhṛitaḥ, is called.

34. He is called the Guru who after performing (all) the ceremonies, (on the child from before its birth) gives him the Vedas; and he is called the Âchârya, who having performed Upanayana, gives him the Vedas.—34.

मिताक्षरा ॥

**योसौ गर्भाधानाद्या उपनयनान्ताः क्रिया यथाविधि कृत्वा वेदमस्मै ब्रह्मचारिणे प्रयच्छति स गुरुः । य पुनरुपनयनमात्रं कृत्वा वेदं ददाति स आचार्यः ॥ ३४॥**

MITÂKṢARÂ.

He who performing *all* the rites, according to rule, beginning with the Garbhâdhâna (conception) ceremony and ending with Upanayana (investiture with the sacred thread), teaches the Vedas to "him" the Brahmachârî, is called a Guru. He again who only performing Upanayana, teaches the Vedas is an Âchârya.

BÂLAMBHAṬṬA'S GLOSS.

Says Manu (II. 142):—"That Brâhmaṇa, who performs in accordance with the rules of the Veda the rites, the Garbhâdhâna, and so forth, and gives food to the child, is called the Guru. The pupil must know that, that man also who benefits him by instruction in the Veda, be it little or much, is called in these institutes his Guru, in consequence of that benefit conferred by instruction in the Veda. He who, being duly chosen for the purpose, performs the Agṇâdheya, the Pâkayajñas and the Śrauta sacrifices, such as the Agniṣṭoma for another man, is called his officiating priest."

The Kalpas and Rahasyas are also included in the Vedas (Manu II, 140):—"They call that Brâhmaṇa who initiates a pupil and teaches the Veda together with the Kalpa and Rahasyas, the teacher (Âchârya of the latter)."

Says Manu (II. 141):—"But he who for his livelihood teaches a portion only of the Veda, or also the Aṅgas of the Veda is called an Upâdhyâya."

The Pâkayajñas are seven, namely, (1) Aupâsanahomaḥ, (2) Vaiśvadevam, (3) Pârvaṇam Sthâlipâka, (4) Aṣṭakâ, (5) Mâsiśrâddham, (6) Sarpabaliḥ, (7) Îśâna baliḥ.

YÂJNAVALKYA'S VERSE 35.

**एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते ।**
**एते मान्या यथापूर्वमेभ्यो माता गरीयसी ॥ ३५ ॥**

एकदेशं Ekadeśam, one portion. उपाध्यायः Upâdhyâyaḥ, the teacher. ऋत्विक् Ṛitvik, the officiating priest. यज्ञकृत् Yajñakṛit, the performer of sacrifices. उच्यते Uchyate, is called. एते Ete, these. मान्याः Manyâḥ, worthy of respect. यथापूर्वं Yathâpûrvam, according to their order. एभ्यः Ebhyaḥ, of these. माता Mâtâ, the mother. गरीयसी Garîyasî, more to be honoured.

35. He who teaches a portion is an Upâdhyâya, and the performer of sacrifices is called *Ṛitvij*. These are to be respected in their order. Of these, the mother is most to be honored.—35.

मिताक्षरा ॥

**वेदस्यैकदेशं मन्त्रब्राह्मणयोरेकं अङ्गानि वा योऽध्यापयति स उपाध्यायः । यः पुनः पाकयज्ञादिकं वृतः करोति स ऋत्विक् । एतेच गुर्वाचार्योपाध्यायर्त्विजो यथापूर्वं यथाक्रमेण मान्याः पूज्याः । एभ्यः सर्वेभ्यो माता गरीयसी पूज्यतमा ॥ ३५ ॥**

MITÂKṢARÂ.

He who teaches one "portion" of the Vedas or one *Aṅga* or part of the Mantras (hymns) or Brâhmaṇas (the Vedic commentary) is called an Upâdhyâya. He again, who performs (the daily household) sacrifices (like) the Pâkayajñas, etc., after being chosen thereto is a Ṛitvij.

"These," *viz.*, the Guru, the Âchârya, the Upâdhyâya, and the Ṛitvij, are to be "respected," (honored) "in their order," *i. e.*, in the order of the enumeration. "Among these," out of them all, the mother is the highest, "most to be honored."

BÂLAMBHAṬṬA'S GLOSS.

Thus says Manu (II. 145 *seq*) :—

The teacher is ten times more venerable than a sub-teacher, (Upâdhyâyâ), the father, a hundred times more than the teacher, but the mother a thousand times more than the father.

Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (insures) eternal (rewards) both in this (life) and after death.

A maternal aunt, the wife of maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher.

(The feet of the) wife of one's brother, if she be of the same caste (varṇa) must be clasped every day, but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

[*The period of studentship.*]

**मिताक्षरा ॥ वेदग्रहणार्थं ब्रह्मचर्यावधिमाह ।**

The author now propounds the limit of Brahmacharya or studentship, while learning the Vedas.

YÂJNAVALKYA'S VERSE 36.

**प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा ।**
**ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे ॥ ३६ ॥**

प्रतिवेदं Prativedam, for each Vedas. ब्रह्मचर्यम् Bramacharyam, the Brahmacharya. द्वादशाब्दानि Dvâdaśabdâni, for twelve years. पञ्च Pañcha, five. वा Vâ, or. ग्रहणान्तिकम् Grahaṇântikam, till they are completely acquired. इत्येके Ityeke, some say. केशान्तः Keśântaḥ, shaving of the hair. च एव Cha eva, and verily. षोडशे Ṣoḍaśe, in the sixteenth (year).

36. For each Vedas, the Brahmacharya should be for twelve years or five. Some say it should be till they are completely acquired. The shaving of the hair should take place in the sixteenth year.—36.

मिताक्षरा ॥

यदा विवाहासंभवेन वेदानधीत्य वेदौ वा वेदं वेति प्रवर्तते तदा 'प्रतिवेदं' वेदं वेदं प्रति ब्रह्मचर्यं पूर्वोक्तं द्वादशवर्षाणि कार्यम् । अशक्तौ पञ्च ग्रहणान्तिकमित्येके वर्णयन्ति । केशान्तः पुनः गोदानाख्यं कर्म गर्भादारभ्य षोडशे वर्षे ब्राह्मणस्य कार्यम् । एतच्च द्वादशवार्षिके वेदव्रते बोद्धव्यं उत्तरस्मिन्पक्षे यथासंभवं द्रष्टव्यम् । राजन्यवैश्ययोस्तूपनयनकालवत् द्वाविंशे चतुर्विंशे वा यथासंभवं द्रष्टव्यम् ॥ ३६ ॥

MITÂKṢARÂ.

When marriage is not possible (owing to poverty, &c.) and the rule (Manu III. 2) "one should have studied all the Vedas or the two Vedas or one Veda" comes into operation, then for "each Veda," *i. e.*, for every Veda separately, the above-mentioned Brahmacharya (studentship) must be performed for twelve years. In case of inability, five years (for each Veda): some say till the Vedas are not completely mastered.

"The shaving of the hair" also called the "godana" ceremony is to be performed in the sixteenth year of conception, for the Brâhmaṇa. This is to be understood as the rule, in the case of one, who has taken the vow of studying the Vedas for twelve years. In the other case, (the shaving ceremony might be performed) at any time which is convenient.

For the Kṣatriyas and Vaiśyas this period of shaving is twenty-second and twenty-fourth years, respectively, on the analogy to their periods of Upanayana, or at any period that might be convenient.

BÂLAMBHAṬṬA'S GLOSS.

Manu says (III. 2):—"A student who has studied in due order the three Vedas, or two, or even one only, without breaking the rules of studentship, shall enter the order of householders." [In III. 1., he says, "The vow of studying the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the student has perfectly learnt them."]

Manu II. 65:—"The ceremony called Keśânta (clipping the hair) is ordained for a Brâhmaṇa in the sixteenth year from conception, for Kṣatriya in the twenty-second, and for a Vaiśya two years later than that."

मिताक्षरा ॥ उपनयनकालस्य परमावधिमाह ।

[The author now declares the maximum period for Upanayana.]

YÂJNAVALKYA'S VERSE 37.

**आषोडशाद्द्वाविंशाच्चतुर्विंशाच्च वत्सरात् ।**
**ब्रह्मक्षत्रविशां काल औपनायनिकः परः ॥ ३७ ॥**

**आषोडशात्** Âṣoḍaśât, up to the sixteenth. **आद्द्वाविंशात्** Âdvâviṃśât, up to the twenty-second. **आच्चतुर्विंशात्** Âchaturviṃśât, up to the twenty-fourth. **च** Cha, and, **वत्सरात्** Vatsarât, years. **ब्रह्मक्षत्रविशाम्** Brahma-Kṣatra-Viśâm, for the Brâhmaṇa, Kṣatriya and Vaiśyas. **कालः** Kâlaḥ, time or period. **औपनायनिकः** Aupanâyanikaḥ, of Upanayana. **परः** Paraḥ, maximum.

37. Up to sixteenth, twenty-second and twenty-fourth year is the maximum period of Upanayana for the Brâhmaṇas, Kṣatriyas and the Vaiśyas respectively.—37.

YÂJNAVALKYA'S VERSE 38.

**अत ऊर्ध्वं पतन्त्येते सर्वधर्मबहिष्कृताः ।**
**सावित्रीपतिता व्रात्या व्रात्यस्तोमादृते क्रतोः ॥ ३८ ॥**

**अतः** Ataḥ, from that. **ऊर्ध्वं** Ûrdhvam, above, beyond. **पतन्ति** Patanti, fall. **एते** Ete, these. **सर्वधर्मबहिष्कृताः** Sarvadharma-bahiṣkṛitâḥ, being excluded from all Dharmas. **सावित्री पतिताः** Sâvitṛî-patitâḥ, having fallen from Sâvitṛi. **व्रात्याः** Vrâtyâḥ, (are called) vrâtyas, (become) outcastes. **व्रात्यस्तोमात्** Vrâtyastomât, called the Vrâtyastoma. **ऋते** Ṛite, without. **क्रतोः** Kratoḥ, of sacrifice.

38. Above that they fall, being excluded from all Dharmas. Having fallen from Sâvitṛî they become Vrâtyas or outcastes, so long as they do not perform the sacrifice called Vrâtyastoma.—38.

मिताक्षरा ॥

**आषोडशाद्वर्षात्षोडशवर्षं यावत् आद्द्वाविंशादाचतुर्विंशाद्वर्षाद् ब्राह्मणक्षत्रियविशां औपनायनिकः उपनयनसंबन्धी परः कालः नातः परमुपनयनकालोऽस्ति किंतु अत ऊर्ध्वं पतन्त्येते सर्वधर्मबहिष्कृताः । सर्वधर्मेष्वनधिकारिणो भवन्ति । सावित्र्यापतिताः पतितसावित्रीका भवन्ति । सावित्रीदानयोग्या न भवन्ति । व्रात्याः संस्कारहीनाश्च व्रात्यस्तोमात्क्रतोर्विना कृते तु तस्मिन् उपनयनाधिकारिणो भवन्ति ॥ ३७ ॥ ३८ ॥**

MITÂKṢARÂ.

Up to the sixteenth year, up to the twenty-second year and up to the twenty-fourth year are the maximum periods of Upanayana for the Brâhmaṇas, the Kṣatriyas, and the Vaiśyas, respectively. Beyond these, there

are no periods of Upanayana, but "above" these, they fall and "are excluded from all Dharmas," *i. e.*, they become incompetent to perform any ceremony, and become fallen from Sâvitṛî, *i. e.*, become unfit for receiving Sâvitṛî initiation.

"Vrâtyas" or "outcastes" are devoid of all sacraments; so long as they do not perform the Vrâtyastoma; performing which they again become entitled to Upanayana.

BÂLAMBHAṬṬA'S GLOSS.

Manu (II. 39) :—"The time for the Sâvitṛî initiation of a Brâhmaṇa does not pass until the completion of sixteenth year after conception, of a Kṣatriya until the completion of the twenty-second, and of a Vaiśya until the completion of the twenty-fourth. (40.) After those periods men of these three castes who have not received the sacrament at the proper time, become Vrâtyas (outcastes) excluded from Sâvitṛî initiation, and despised by the Aryâns."

**मिताक्षरा ॥ आद्यास्त्रयो द्विजा इत्युक्तं तत्र हेतुमाह ।**

*The author now gives the reason of his text "the first three are twice-born."*

YÂJNAVALKYA'S VERSE 39.

**मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जीबन्धनात् ।**
**ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः ॥ ३९ ॥**

**मातुः** Mâtuḥ, from the mother. **यत्** Yat, that, because. **अग्रे** Agre, first. **जायन्ते** Jâyante, are born **द्वितीयं** Dvitîyam, second time. **मौञ्जीबन्धनात्** Mauñjîbandhanât, from the binding of girdle. **ब्राह्मणक्षत्रियविशः** Brâhmaṇa-Kṣatriya-Viśaḥ, the Brâhmaṇa, Kṣatriya, and Vaiśyas. **तस्मात्** Tasmât, therefore. **एते** Ete, these. **द्विजाः** Dvijâḥ, twice-born, Dvijas. **स्मृताः** Smṛitâḥ, are called.

39. Because they are first born from the mother and the second time from the binding of sacred girdle, therefore, the Brahmaṇas, Kṣatriyas and the Vaiśyas are called Dwijas or the twice-born.—39.

**मिताक्षरा ॥**

**मातुः सकाशात्प्रथमं जायन्ते मौञ्जीबन्धनात् द्वितीयं जन्म यस्मात्तस्मादेते ब्राह्मणक्षत्रियवैश्या द्विजा उच्यन्ते ॥ ३९ ॥**

MITÂKṢARÂ.

Their first birth is from the womb of the mother, the second birth takes place when the sacred girdle is bound round them at the time of initiation. Therefore, these Brâhmaṇas, Kṣatriyas and Vaiśyas are called twice-born.

*Notes*:—Cf. Manu (II. 169) :—"According to the injunction of the revealed texts, the first birth of an Aryan is from his natural mother, the second happens on the tying of the

girdle of muñja grass, and the third on the initiation to the performance of a Śrauta sacrifice.

(II. 170). Among these three the birth which is symbolized by the investiture with the gridle of muñja grass, is his birth for the sake of the Veda; they declare that in that birth, the Sâvitrî verse is his mother and the teacher his father.

*The reward of the study of the Veda.*

**मिताक्षरा ॥ वेदग्रहणाध्ययनफलमाह ।**

The Author now tells the fruit of studying and acquiring the knowledge of the Vedas.

YÂJNAVALKYA'S VERSE 40.

**यज्ञानां तपसां चैव शुभानां चैव कर्मणाम् ।**
**वेद एव द्विजातीनां निःश्रेयसकरः परः ॥ ४० ॥**

**यज्ञानाम्** Yajñânâm, of sacrifices. **तपसां** Tapasâm, of austerities. **च एव** Cha eva, and indeed. **शुभानां** Śubhânâm, of good. **चैव** Chaiva, and verily. **कर्मणाम्** Karmaṇâm, of works, deeds. **वेदः** Vedaḥ, the Veda. **एव** Eva, indeed, alone. **द्विजातीनां** Dvijâtînâm, of the twice-born. **निःश्रेयसकरः** Niḥśreyasakaraḥ, agent of benefaction, the means of obtaining the highest good. **परः** Paraḥ, great, highest.

40. To the twice-born, the Vedas are the highest agent of benefaction (the means of attaining salvation) because (they all teach) sacrifices, austerities and good works.—40.

**मिताक्षरा ॥**

**यज्ञानां श्रौतस्मार्तानां तपसां कायसन्तापरूपाणां चान्द्रायणादीनां शुभानां च कर्मणां उपनयनादिसंस्काराणां अवबोधकत्वेन वेद एव द्विजातीनां परो निःश्रेयसकरः मोक्षकरो नान्यः । वेद एवेति तन्मूलत्वेन स्मृतेरप्युपलक्षणार्थः ॥ ४० ॥**

MITÂKṢARÂ.

Because the Vedas are the expounders of "sacrifices," Vedic and Smârta, of penances like Châṇdrâyaṇa, &c., which are the (repentance or) torturing of the flesh, and of "good works" like the sacrament of Upanayana, &c., therefore they alone (and nothing else) are the highest agents of benefaction or the road to emancipation, for the twice-born classes. The Vedas being the source of Smṛitis, this applies to the Smṛitis, by reason of analogy or metonomy.

Having stated the fruits of studying and mastering the Vedas, the author now declares the fruits of that study which constitutes the optional duty called Brahmayajña.

*Note.*—Compare Manu II. 166 and 167. "Let a Brâhmaṇa who desires to perform austerities constantly repeat the Veda, for the study of the Veda is declared to be in this world the highest austerity for a Brâhmaṇa. Verily that twice-born man performs the highest austerity up to the extremities of his nails, who though wearing a garland, daily recites the Veda in private with the utmost of his ability.

YÂJNAVALKYA'S VERSE 41.

मधुना पयसा चैव स देवांस्तर्पयेत् द्विजः ।
पितॄन्मधुघृताभ्यां च ऋचोऽधीते च योऽन्वहम् ॥ ४१ ॥

**मधुना** Madhunâ, with honey. **पयसा** Payasâ, with milk. **चैव** Chaiva, and verily. **सः** Saḥ, he. **देवान्** Devân, Devas. **तर्पयेत्** Tarpayet, satisfies. **द्विजः** Dvijaḥ, the twice-born. **पितॄन्** Pitṛîn, the Pitṛis, the manes. **मधुघृताभ्यां** Madhughṛitâbhyâm, with honey and clarified butter, ghee. **च** Cha, and. **ऋचः** Ṛichaḥ, hymns of the Rig-Veda. **अधीते** Adhîte, reads. **च** Cha, and. **यः** Yaḥ, who. **अन्वहम्** Anvaham, daily.

41. That twice-born who daily reads the *riks* (hymns of the Rig-Veda), satisfies the Devas with honey and milk and the *pitris* with honey and clarified butter.—41.

**मिताक्षरा ॥ ब्रह्मणाध्ययनफलमुक्त्वेदानीं काम्यव्रतब्रह्मयज्ञाध्ययनफलमाह ।**

Having stated the fruits of studying and mastering the Vedas, the author now declares the fruits of study which constitutes the optional duty called Brahmayajña.

YÂJNAVALKYA VERSE 42.

यजूंषि शक्तितोऽधीते योऽन्वहं स घृतामृतैः ।
प्रीणाति देवानाज्येन मधुना च पितॄंस्तथा ॥ ४२ ॥

**यजूंषि** Yajûnṣi, Yajus. **शक्तितः** Śaktitaḥ, to the best of ability. **अधीते** Adhîte, reads, studies. **यः** Yaḥ, who. **अन्वहं** Anvaham, daily. **सः** Saḥ, he. **घृतामृतैः** Ghṛitâmritaiḥ, with clarified butter and honey. **प्रीणाति** Prîṇâti, pleases. **देवान्** Devân, Devas. **आज्येन** Âjyena, with ghee. **मधुना** Madhunâ, with honey. **च** Cha, and. **पितॄन्** Pitṛîn, Pitṛis. **तथा** Tathâ, like.

42. He, who daily studies to the best of his ability the *Yajus* (hymns of the Yajurveda), pleases the Devas with clarified butter and nectar and the *pitris* with clarified butter and honey.—42.

YÂJNAVALKYA'S VERSE 43.

स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् ।
सामानि तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥ ४३ ॥

**सः** Saḥ, he. **तु** Tu, but. **सोमघृतैः** Somaghṛitaiḥ, with the Soma juice and clarified butter, or ghee. **देवान्** Devân, the Devas. **तर्पयेत्** Tarpayet, pleases.

satisfied. यः Yaḥ, who. अन्वहं Anvaham, daily. पठेत् Paṭhet, reads, सामानि Sâmâni, the Sâman तृप्तिं Tṛiptim, satisfaction. कुर्यात् Kuryât, may do. च Cha, and. पितॄणाम् Pitṛiṇâm, of Pitṛis मधुसर्पिषा Madhusarpiṣâ, with honey and clarified butter or ghee.

43. He, who daily reads the Saman, satisfies the Devas with Soma juice and clarified butter and pleases his *pitris* with honey and clarified butter.—43.

मिताक्षरा ॥

**योऽन्वहं ऋचोऽधीते स मधुना पयसा च देवान् पितॄंश्च मधुघृताभ्यां तर्पयति। यः पुनः शक्तितोऽन्वहं यजूंष्यधीते स घृतामृतैर्देवान्पितॄंश्च मधुघृताभ्यां तर्पयति। यस्तु सामान्यन्वहमधीते स सोमघृतैर्देवान् पितॄंश्च मधुसर्पिर्भ्यां प्रीणाति। ऋगादिग्रहणं सामान्येन ऋगादिमन्त्रप्राप्त्यर्थम् ॥ ४१ ॥ ४२ ॥ ४३ ॥**

MITÂKṢARÂ.

He, who daily studies the *riks*, satisfies the Devas with honey and milk and the *manes* with honey and clarified butter. He who daily reads the Yajus, so far as he can, satisfies the Devas with clarified butter and nectar and the ancestors with honey and clarified butter. He who daily studies the Sâmans, satisfies the Devas with *soma* juice and the manes with honey and clarified butter.

By the use of the words "*riks*," &c., it is intended to indicate generally the hymns of the Rig-Veda, &c.

[Compare Manu II. 104-106.—"He who desires to perform the ceremony of the daily recitation may even recite the Sâvitrî near water, retiring into the forest, controlling his organ and concentrating his mind.

II. 107.—For him who, being pure and controlling his organs, during a year, daily recites the Vedas, according to the rule, that daily recitation will ever cause sweet and sour milk, clarified butter and honey to flow."

Compare also Viṣṇu, III. 34-38.—"Now he who studies the hymns of the Rig-Veda regularly, feeds the manes with clarified butter, he who studies the Yajus texts, feeds them with honey. He who studies the Sâman melodies, feeds them with milk. He who studies the Atharva Veda, feeds them with meat. He who studies the Purâṇas, Itihâsas, Vedâṅgas and the Institutes of Sacred Law, feeds them with rice.]

YÂJNAVALKYA'S VERSE 44.

**मेदसा तर्पयेद्देवानथर्वाङ्गिरसः पठन्।**
**पितॄंश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः ॥ ४४ ॥**

मेदसा Medasâ, with fat. तर्पयेत् Tarpayet, satisfies. देवान् Devân, the Devas. अथर्वाङ्गिरस : Atharvâṅgirasaḥ, the Atharva âṅgirasa. पठन् Paṭhan, studying. पितॄन् Pitṛin, the pitris च Cha, and मधुसर्पिर्भ्यां Madhusarpirbhyam, with honey and clarified butter or ghee. अन्वहं Anvaham, daily. शक्तितः Śaktitaḥ, to the best of his ability. द्विजः Dvijaḥ, twice-born.

44. The twice-born who daily studies the Atharva Aṅgiras to the best of his ability, satisfies the Devas with fat and the *pitris* with honey and clarified butter.—44.

YÂJNAVALKYA'S VERSE 45

**वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः ।**
**इतिहासांस्तथा विद्याः शक्त्याऽधीते हि योऽन्वहम् ॥४५॥**

वाकोवाक्यम् Vâkovâkyam, Vedic texts in the form of questions and answers. पुराणम् Purâṇam, Purâṇas like Brâhma, etc. च Cha, here means the Dharma Śâstras of Manu, etc. नाराशंसीः Nârâśamsiḥ, the Mantras relating to Rudra Devatâ. गाथिकाः Gâthikâḥ, the sacrificial songs *e. g.* songs relating to Indra, etc. इतिहासान् Itihâsân, as Mahabharata, etc. तथा Tathâ, like that. विद्याः Vidyâḥ, Vidya beginning with Vâruṇa, etc. शक्त्या Śaktyâ, according to his best ability. अधीते Adhite, reads, studies. हि Hi, indeed. यः Yaḥ, who. अन्वहं Anvaham, daily.

45. He who daily studies the Vákovákyam, the Puráṇas and Nârâśaṁsîs, the Gáthikás, the Itihásas, and the Vidyás to the best of his ability.—45.

YÂJNAVLAKYA'S VERSE 46.

**मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् ।**
**करोति तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥ ४६ ॥**

मांसक्षीरौदनमधुतर्पणम् Mâṃsa-kṣîraodana-madhu-tarpaṇam, satisfaction with meats, milk, boiled rice, and honey. सः Saḥ, he दिवौकसाम् Divaukasâm, of dwellers of Heaven. करोति Karoti, performs, does. तृप्तिं Tṛiptim, satisfaction. कुर्यात् Kuryât, may do. च Cha, and. पितॄणाम् Pitṛiṇâm, of Pitris. मधुसर्पिषा Madhusarpiṣâ, with honey and clarified butter.

46. Satisfies the dwellers of heaven with meat, milk, boiled rice, and honey, and the *pitris* with honey and clarified butter.—46.

**मिताक्षरा ॥**

यः पुनः शक्तितोऽन्वहं अथर्वाङ्गिरसोऽधीते स देवान्मेदसा पितॄंश्च मधुसर्पिर्भ्यां तर्पयति । यस्तु वाकोवाक्यं प्रश्नोत्तररूपवेदवाक्यं पुराणं ब्राह्मादि । चकारान्मानवादि-

धर्म-शास्त्रम् । नाराशंसीश्च रुद्रदैवत्यान्मन्त्रान् । गाथाश्च यज्ञगाथा इन्द्रगाथाद्याः । इतिहासान्महाभारतादीन् । विद्याश्च वारुण्याद्या विद्याः । शक्तितोऽन्वहमधीते स मांस-क्षीरौदनमधुभिर्देवान् पितॄंश्च मधुसर्पिर्भ्यां तर्पयति ॥ ४४ ॥ ४५ ॥ ४६ ॥

MITÂKṢARÂ.

He who again daily studies as far as he can, the Atharva Aṅgirasa, satisfies the Devas with fat, and the manes with honey and clarified butter.

"Vâkovâkyam," the Vedic sayings in the form of questions and answers.

"Purâṇas," such as Brâhma, &c.

The word "cha" "and" in the text indicates the Dharma-śâstras of Manu, &c.

"Nârâśaṁsis," the mantras in honor of the God Rudra.

"Gâthâs," such as Yajñyagâthâ. Indra gâthâ, &c.

"Itihâsa," history, such as the Mahâbhârata, &c.

"The Vidyâs," sciences, such as Vâruṇividyâ.

He who studies these to the best of his ability, satisfies the Devas with meat, milk, boiled rice and honey and the *manes* with honey and clarified butter.

YÂJNAVALKYA'S VERSE 47.

ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः ।
यं यं क्रतुमधीतेऽसौ तस्य तस्याप्नुयात्फलम् ॥ ४७ ॥

ते Te, they. तृप्ताः Tṛiptâḥ, being satisfied. तर्पयन्ति Tarpayanti, satisfy. एनं Enam, him. सर्वकामफलैः Sarvakâmaphalaiḥ, with fruits of all desires. शुभैः Śubhaiḥ, with auspicious. यं यं Yam yam, whatever. क्रतुं Kratum, the portions of the Vedas which lay down the rules of sacrifice. अधीते Adhîte, studies असौ Asau, he. तस्य तस्य Tasya tasya, of that आप्नुयात् Âpnuyât, may get, may receive. फलम् Phalam, fruit.

47. They being satisfied satisfy him with the auspicious fruits of all his desires. Whatever portion he studies, even of that he receives the fruit.—47.

YÂJNAVALKYA'S VERSE 48.

त्रिर्वित्तपूर्णपृथिवीदानस्य फलमश्नुते ।
तपसो यत्परस्येह नित्यं स्वाध्यायवान् द्विजः ॥ ४८ ॥

त्रिः Triḥ, thrice. वित्तपूर्ण पृथिवीदानस्य Vittapûrṇa pṛithividânasya, of bestowing the earth full of treasure. फलम् Phalam, fruit. अश्नुते Aśnute enjoys. तपसः Tapasaḥ, of austerities, of Chandrâyaṇa, etc. यत् Yat, which. परस्य Parasya, of the highest. इह Iha, in this world. नित्यं Nityam, always. स्वाध्यायवान् Svâdhyâyavân, who studies. द्विजः Dvijaḥ twice-born.

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48. The twice-born who studies daily enjoys the fruit of bestowing the earth full of treasure, and of the highest austerities.—48.

मिताक्षरा ॥

ते पुनस्तृप्ताः सन्तो देवाः पितरश्च एवं स्वाध्यायकारिणं सर्वकामफलैः शुभैरनन्योपघातलक्षणैस्तर्पयन्ति । प्रशंसार्थमाह । यस्य यस्य क्रतोः प्रतिपादकं वेदैकदेशमन्वहमधीते तस्य तस्य क्रतोः फलमाप्नोति । तथा वित्तपूर्णायाः पृथिव्याः त्रिः त्रिवारं दानस्य यत्फलं परस्य तपसश्चान्द्रायणादेर्यत्फलं तदपि नित्यं स्वाध्यायवान् प्राप्नोति । नित्यग्रहणं काम्यस्यापि सतो नित्यत्वज्ञापनार्थम् ॥ ४७ ॥ ४८ ॥

MITÂKṢARÂ.

"They," the Devas and the Manes, being satisfied satisfy "him," the student, with the fruits of all his desires which are "auspicious," not harmful to any one else.

The author has said all this as panegyric on study. Whatever portion of the Vedas laying down methods of any sacrifice he studies daily, of that sacrifice he receives the fruit (*i. e.*, as if he had actually performed that sacrifice). Similarly, that fruit which is acquired by "thrice" three times, giving away the earth filled with treasures and that fruit which accrues from the performance of the highest austerities, such as Châṇdrâyaṇa, &c., all these are acquired by him who studies daily.

By using the word "daily" it is meant to indicate that though this is an optional vow, yet it is a permanent duty (because on the non-performance of study there takes place sin).

मिताक्षरा ॥ एवं सामान्येन ब्रह्मचारिधर्मानभिधायाधुना नैष्ठिकस्य विशेषमाह ।

Thus having spoken of the ordinary (general) duties of (all) Brahmachârins or students (whether temporary celibates or lifelong celibates) the author now speaks of the *special* duties of the naiṣṭhika Brahmachâri (a perpetual celibate.)

YÂJNAVALKYA'S VERSE 49.

नैष्ठिको ब्रह्मचारी तु वसेदाचार्यसन्निधौ ।
तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥ ४९ ॥

नैष्ठिकः Naiṣṭhikaḥ, the Naiṣṭhika, one who remains a student up to his niṣṭhâ or death. ब्रह्मचारी Brahmachâri, the Brahmachâri or student. तु Tu, but. वसेत् Vaset, should live. आचार्यसन्निधौ Âchâryasannidhau, with the Âchârya, in the presence of the Âchârya. तदभावे Tadabhâve, in the absence of him (the Âchârya). अस्य Asya, of his (the Âchârya) तनये Tanaye, with (his) son. पत्न्यां Patnyâm, with (his) wife. वैश्वानरे Vaiśvânare, with the fire. अपि Api, even. वा Va, or, only.

49.—The Naiṣṭhika Brahmachârî should live with his Âchârya, in the absence of the latter, with his son, or wife or even fire.—49.

BÂLAMBAHṬṬA'S GLOSS.

The preceding rules apply to all Brahmachâris in general, whether Upakurvâṇa (or temporary) or Naiṣṭhika (lifelong celibates). This verse and the next declare the rules applicable to the Naiṣṭhika or perpetual celibate.

YÂJNAVALKYA'S VERSE 50.

**अनेन विधिना देहं साधयन्विजितेन्द्रियः ।**
**ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥ ५० ॥**

**अनेन** Anena, in this **विधिना** Vidhinâ, way. **देहं** Deham, body. **साधयन्** Sâdhayan, perfecting. If the reading be, **सादयन्** then it means finishing. Vijñaneśvara evidently reads **सादयन्** 'finishing' because he explains it by Kṣapayan. **विजितेन्द्रियः** Vijitendriyaḥ, subduing (his) senses. **ब्रह्मलोकम्** Brahmalokam, the region of Brahmâ. Immortality. **अवाप्नोति** Avâpnoti, (he) attains. **न** Na, not. **च** Cha, indeed. **इह** Iha, in this world. **जायते** Jâyate, is born. **पुनः** Punaḥ, again.

50.—In this way destroying the body and subduing his senses he attains the region of Brahmâ and is not born here again.—50.

**मिताक्षरा ॥**

**अनेनोक्तप्रकारेणात्मानं निष्ठां उत्क्रान्तिकालं नयतीति नैष्ठिकः स यावज्जीवमाचार्यसमीपे वसेत् । न वेदग्रहणकालोत्तरं स्वतन्त्रो भवेत् । तदभावे तत्पुत्रसमीपे तदभावे तद्भार्यासमीपे तदभावे वैश्वानरेपि । अनेनोक्तविधिना देहं साधयन् क्षपयन् विजितेन्द्रियः इन्द्रियजये विशेषप्रयत्नवान् । ब्रह्मचारी ब्रह्मलोकममृतत्वमाप्नोति । कदाचिदिह न पुनर्जायते । इति ब्रह्मचारिप्रकरणम् ॥ ४९ ॥ ५० ॥**

MITÂKṢARÂ.

In this way the Naiṣṭhika he who regulates himself as a student till the time of his niṣṭhâ or death should live all his life in the presence of his Âchârya (preceptor) he should not be independent, after the acquisition of the Vedas.

In the absence of the Âchârya he should live in the presence of his son; in the absence of the latter, in the presence of his wife; in her absence, even before fire.

'In this way,' by the above-mentioned method, "destroying" (finishing) the body and subduing the senses; *i.e.*, taking special care to conquer his senses, that Brahmachârî attains the "region of Brahmâ" or immortality and is never again born here.

BÂLAMBHAṬṬA'S GLOSS.

The word "Naiṣṭhika" is derived from निष्ठा + ठञ् (कालात् ठञ् Pâṇini IV. 3. 11.) As says Manu (II. 242—245) :—

"He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahminical teacher, nor with a Brâhmaṇa who does not know the whole Vedas and the Aṅgas. (243) But if (a student )desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from his body. (244.) A Brâhmaṇa who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahmâ. (247.) A perpetual student must, if his teacher dies, serve his son, provided he be endowed with good qualities, or his widow, or his sapiṇḍa, in the same manner as the teacher. (248.) Should none of these be alive, he must serve the sacred fire, standing by day, and sitting during the night, and thus finish his life. (249.) A Brâhmaṇa who thus passes his life as a student without breaking his vow, reaches after death the highest abode and will not be born again in this world."

The method of serving fire is given by Hârîta, Śaṅkha, Likhita, and Yama.

Vaśiṣṭha gives the following rules :—"4. A perpetual student shall serve his teacher until death ; 5. and in case the teacher dies he shall serve the sacred fire. 6. For it has been declared in the veda, 'the fire is thy teacher'. 7. A student shall bridle his tongue ; 8. He shall eat in the fourth, sixth, or eighth hour of the day. 9. He shall go out in order to beg. 10. He either may wear all his hair tied in a knot or keep merely a lock on the crown of his head tied in a knot, showing the other parts of the head. 17. Let him bathe three times a day" (Va., chapter VII.)

The text of Dakṣa that declares that a Brahmachârin should bathe once a day applies to ordinary students and not to a perpetual celibate.

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